

The Baptist Record

"THY KINGDOM COME"

OLD SERIES VOLUME NO. XLII.

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AN OPEN LETTER

TO THE BAPTIST BROTHERHOOD:

We are nearing that time of the year when everyone will be making a gift to some friend or loved one. Nothing is more appropriate as a gift than a good book and while we are buying these books why not let the profit, if profit there be, go into the mission work of our own denomination?

The Baptist Book Store has in stock the largest and best assortment of books there is in the state. We have over two thousand dollars worth of Bibles from which to select; more than a thousand volumes of fiction of the latest and best by a hundred different authors; over two thousand volumes on religious subjects, besides fountain pens, Eversharp pencils, Christmas cards and so on. We are fully equipped to handle your order the day it is received.

Will it be asking too much, brother pastor, to ask that you call attention to these things from your pulpit?

We will greatly appreciate the patronage of our Baptist people and assure every one that all orders will receive the best of attention.

Thanking you, we are,

THE BAPTIST BOOK STORE,
J. B. Lawrence, Cor. Secy.

At the recent Convention in McComb, a goodly number of people stood up saying their churches had put the Baptist Record into every home. A still larger number arose and said that their churches would do it. We bid them God speed.

Fire destroyed the \$50,000 building of the Orlinda church in Tenn. Insured for only \$5,000. This is one of the greatest country churches in the South.

One Sunday School class in Johnson City, Tenn., supports five ministerial students in college. Other members of the same church support five others. That is \$10.00 a month is paid to each young man. A worthy example.

Rev. John Wesley Dickens, formerly pastor of the Baptist Church at Crystal Springs, now pastor at Lafayette, La., was married on November 25 to Miss Eva Parker of New Orleans. May their usefulness be doubled, and their joy unsullied.

A Methodist exchange says that their colleges for girls in the South this session turned away nearly 2,000 students applying for admission. There was no room for them. We are not meeting our opportunity and obligation of educating our young people.

A well-groomed man or a handsomely gowned woman is a delight to the eyes. They walk right into our good graces and obtain consideration at the outset of our acquaintance. Therefore most men and women seek to be well dressed. But suppose while you are handsomely dressed there are others who are suffering for lack of clothes or starving for lack of food. Then, "That which is exalted among men is an abomination in the sight of God," Lk. 16:15. This is not a hypothetical case, but a condition that a large part of the world confronts today. Our present conduct towards those who are hungry and naked will be in the reckoning in the day of judgment. What are you going to do in answer to the famine sufferers in Europe and Asia? What are you doing for the needy at your door?

Texas Baptists have over 6,000 students in their colleges.

A large stock of Bibles is on hand at the Baptist Book Store. Let us know what you wish and it can be furnished.

At ten o'clock Tuesday night, after much prayer the Convention Board elected Dr. R. B. Gunter of Carthage as Secretary of the Convention Board to succeed Dr. J. B. Lawrence.

For special reasons it will be an accommodation much appreciated, if some of those having copies of the Baptist Record for December 21st, will send them to Mr. M. S. Dougherty, Coldwater, Mississippi.

The Alabama Convention elected W. H. Smith as President, A. D. Smith as Vice-President and A. S. Smith as Second Vice-President. The Smith family is better than in Bible times, for Paul tells us that Alexander Cooper Smith did him much evil.

One tenth of the people in the United States are now in high schools, though only a small percent of these go through. A larger percent of high school pupils go on to college in Texas than in any other state. Then comes North Carolina and Kentucky.

A representative body of Baptists in Newton County, met at Mt. Pleasant church, November 30, and spent the day considering the question of organizing a county Association. Among those participating in the discussion were W. H. Thompson, S. W. Rogers, W. J. McMullan, I. A. Halley, E. C. Hendricks, T. J. Smith, W. R. Moore, A. Pierce, W. L. Robinson, C. O. Crane, J. B. Gibbons and H. T. McLaurin. The moderator was F. W. Gunn and the secretary W. N. McLemore. After much prayer a motion prevailed to request all the churches of Newton County to meet at Decatur, May 28-29 to organize a County Association. A committee was appointed to draft a constitution, by-laws and articles of faith.

Illinois Baptists have a plan on foot to raise \$100,000 for Ewing College, over and above what it gets from the campaign.

If your subscription to the Record has expired you have probably received the notice. It will be discontinued unless renewed promptly. Save time and work by renewing at once.

A call to special prayer in the homes and churches was sent out by representative Arkansas brethren recently convened in Little Rock in the interest of the present crisis in our missionary and benevolent work.

Although Jno. D. Rockefeller, a Baptist, was one of the largest givers to the starving of Europe, the Baptists along with Jews were discriminated against in the distribution of help to the hungry. It is better to send relief through the Foreign Mission Board in Richmond, Va.

There are said to be 250,000 students in American colleges this year, where there were only 180,000 last year and 139,000 the year before the war. There are nearly 2,000,000 students in high school this year. What will the college attendance reach next year?

We understand the Tennessee Convention authorized their Board to employ an educational secretary to cooperate with the Corresponding Secretary to foster Christian Education under Baptist auspices in the State, "deepening Baptist conviction on Christian Education and stimulating and stirring up the interest of the people in our schools both as to financial support and patronage.

The secular press in its report from Paris gives the information that the French people are greatly exercised over the vote of the Chamber of Deputies to re-establish an ambassadorship with the Pope. The Socialists are strenuously opposed to it and the monarchists are as strenuously in favor of it. Many say that it is the work of the scheming clergy. The French Senate is yet to pass upon the matter and its vote is in doubt.

HUNGARY, A GREAT BAPTIST OPPORTUNITY

(By J. B. Gambrell.)

Hungary has a national history running back a thousand years. It is the home of the Magyars. Up to the late war, it was hypenated with Austria and helped to form the dual-monarchy of which Austria was the larger part. The Hapsburgs, the oldest reigning family in Europe, furnished the emperors. The Hapsburgs were intense Catholics and Austria was the chief prop of Popery in Central Europe.

The changes wrought by the war throughout the old Empire of the Hapsburgs are profound and many of them tragic. The Empire has disappeared entirely. The ruling family is in exile. Austria and Hungary are separated and exist as two republics. The territory of each has been so reduced by the general peace treaty that each is now one of the many small estates of Middle Europe.

Turning now to Hungary, it has been so dismembered that it has not more than two-thirds the territory or population it once had. It has now, perhaps, something more than 7,000,000 population. It is not large but strong. The people are intelligent, there being not more than 8 per cent illiterate. They have and hold one of the finest farming countrys in Europe. Great stretches of it are level and as rich as the best parts of Texas or Illinois. It is a great plain grain country and it is said the people will export 200,000 carloads of wheat this season. It is also a fine stock and fruit country.

In the partition of territory, however, Hungary lost all its wooded lands, along with its coal, oil and salt. There is universal dissatisfaction with this situation and it can be seen that there is some expectation that it will be remedied by a revision of the Treaty of Versailles. Budapest is the capital of what was till lately the Hungarian kingdom. The foundations of the city date back to and possibly beyond the Caesars. It is one of the finest cities in Europe, solidly built on both sides of the Danube, and with a population of between one and two millions. There has been a great influx of population since the war, a large per cent of which is Jewish. The Jews are in great disrepute in Budapest at the present time. In the Red revolution which lasted a few months and which reduced the city to desolation, out of 32 members of the Bela Kun government, 27 were Jews. It was, as Count Apponyi said to us in an interview, a disgraceful regime.

Baptist Cause Here 47 Years Old

The Baptist cause in Hungary is 47 years old. The first Baptist missionary to this land was a Brother Mayer of Germany. The cause took root quickly and spread rapidly. When the war broke out there were 25,000 Baptists in old Hungary. There are 11,000 Baptists in this new Hungary, that is, Hungary as it is today, after its dismemberment and the allotment of two-thirds of its territory and people to other lands. There are 10 Baptist churches in the new Hungary and while they dot the land over the great stretches of it and close around Budapest. These fifty churches, with fifty ordained pastors, have 500 preaching places. Lay preachers fill many of these places. The zeal for the spread of the gospel is truly apostolic. These Hungarian Baptists go everywhere preaching the Word. There are four Baptist churches in Budapest, two Hungarian and two German. The pastors are strong, trained men from the Hamburg Baptist Seminary. There is the most cordial fellowship between them.

We had a great reception in three of these churches. One we could not visit. For five days we were busy in conferences and meetings of various kinds. At the close of one service the great congregation sang the Hungarian National Anthem in English. I felt moved to wave a salute with my handkerchief. America has a strong hold on the imagination and love of these people. The Red Cross has done and is still doing a most commendable work in the relief of

the poor and suffering. Hungary suffered greatly during the war.

One of the most encouraging features of the situation, from the Baptist standpoint, is the fact that we have here a strong, educated, devoted body of preachers and laymen for leadership. They are devoted, sane and sacrificial to a remarkable degree. They are leading now and winning conquests week by week, but they are fighting with their haversacks empty. One pastor gave up his home and lived in two rooms with his family in order to make room for homeless children. I have never seen people make edges cut in so many ways to save what has been won and gain more. The poor are in a life and death struggle to keep body and soul together.

Another helpful thing is we have all the organs of cooperation now in operation, an orphanage, a home for old people, a paper, a book house, a general board, and a seminary. This last named institution has been temporarily suspended but will re-open in a little while. A suitable house has been rented and teachers are ready and a fine body of students is in waiting to begin work. There are also something like 50 men ready to go out as evangelists, but they must work with their hands daily for a bare living.

Country Ready for Baptist Message

Public opinion is not hostile to the Baptist message in Hungary. There is freedom for religion under the laws but there is not separation of church and state. All organized religious bodies can draw money from the state for their support on what would seem equal terms. The Catholics are the largest denomination here, but there are 2,000,000 Calvinists in the realm. The Baptists, true to their principle, refuse to receive state aid. These brethren are of true faith and order, not only as to state aid, but around the whole circle of apostolic teaching. There is nowhere, I judge, a riper situation. Everything is cocked and primed for an immediate advance and perhaps nowhere in the world will an American dollar go further. A day laborer gets 40 kronen a day and it takes 375 kronen to buy an American dollar. I am writing this letter from Vienna, where conditions are practically the same. We pay for a large, furnished room in a hotel with two good beds, 144 kronen a day, equivalent to 35 cents in our money. We were shown and went through a hotel in Budapest, located near the center of the city, near the great university, solidly built, practically fireproof, steam heated, electrically lighted, 120 rooms, and the price was 1,400,000 kronen. The people think it very high but \$5,000 in American money would buy it, and it could easily be made of incalculable value to the Baptist cause in Budapest and Hungary. It is the golden age for buying property in these countries for the Baptists. There will never come again an opportunity like the one confronting us here now.

People Ready to Cooperate With Us

The people's hearts are tender. There are no prejudices to be overcome. The Baptists in Hungary are of one mind to cooperate with Southern Baptists. There is not the slightest tinge of Hardshellism, Campbellism or higher criticism to hinder. Every face is turned up to the light and the people fulfill Paul's idea—one spirit, one mind, striving together for the faith of the gospel. Their joy in their newly found fellowship with a great army of Baptists in America hardly knows any bounds. They crowd the passways to grasp our hands and on the streets plain men and women seize our hands with rapture. I have seen nothing in life so nearly like those holy scenes described in the New Testament. We have been praying that some man or women with large unneeded means would plant a great school, one in Roumania and one in Hungary, and thus serve a great cause in a great hour.

Vienna, October 25.

THE FAMINE IN NORTH CHINA

(By J. W. Lowe.)

Do you know that the area involved is equal to that of France? Complete devastation reigns over a large section of four provinces—Shantung, Shansi, Chihli and Honan?

That the population of this region is estimated at twenty millions—one half of whom are children?

That the causes of this famine are drought, floods, and war? There have been five crop failures in five successive years! As if to add to the horrors of the situation cholera is abroad in the land.

What constitutes the present crisis? Millions of men, women and children are now eating the last of their leaves and grass! The winters here are very cold, but these people have no fuel—they depend on leaves and goliang stalks to heat their kangas, and cook their foods—they have neither. Those who escape death from hunger will freeze to death! Many have sold their animals for a song; others have sold children for three or four dollars, not so much for money but in the hope that they will be fed.

That this is the greatest famine since 1878 when the whole world stood aghast at the death of millions by starvation and cold. The horrors of that year are at our very doors.

That this appeal is not ours but theirs? It is the cry of the children for milk and bread; the appeal of the empty hand, and the distended empty stomach.

That the reports of conditions prevailing in this devastated region are not and cannot be overdrawn. Exaggeration? Impossible! I passed over a portion of this field in June. From Tchow toward Tientsin there was only barrenness. Wheat has been sown in some sections but it is a long wait until harvest time.

Many pathetic stories come to us. Here is one: The cow that had kept the family alive for many months failed to give milk for lack of feed. She had to be sold. After a few days the father prepared a good meal of "boodsi," meat dumplings for his family. The little girl asked her father how it was they were having such good food after weeks of hunger. After they had eaten the food he told them he had put poison in each dumpling, and all would soon be out of their misery. This father could not see his family starve inch by inch. Could you? Those at the W. S. S. C., Tokyo, will recall this story by Miss Slattery.

That \$200,000,000 will be needed to tide over the 20,000,000 sufferers till the next harvest? With this allowance of ten dollars for each person they will still be compelled to eat leaves, the bark and roots of trees.

That China has already raised many millions of dollars. During previous famines, foreigners have been first in giving famine relief in China. This time China is first and we are second. Another proof of the new day in China.

Shanghai undertakes to raise \$25,000,000. They went well over the million mark on the first day of the drive. One Shantung family now living in Shanghai undertakes to feed all the famine sufferers in Shantung—that is true patriotism.

That the funds will be used to purchase food for the starving, seed for the farmers and medicines for the sick. Those able to work will be given employment on public works—such as roads and canals, the improvement of which will be for the permanent good of the people.

That the spiritual results of relief work have always been most gratifying. The great religious awakening in Shansi dates back to the work of a few faithful missionaries during the famine of 1878.

A few months after the famine of 1907, in which the writer had the joy of helping a little, the non-Christians of Kiangsu province sent messengers to Shantung with the urgent request that we send them one pastor and two evangelists. They said: "Your missionaries fed our bodies when we were hungry, but now our souls

are hungry for the bread of life." The spiritual returns are always commensurate with the efforts made to meet the physical needs of men, women and children. Jesus said, "Inasmuch, etc."

The millions of our brothers and sisters with their little children have fallen among robbers? Will you be to them a priest, a Levite, or a Good Samaritan? The life or death of millions depends upon your choice!

That you should make an offering now. These people cannot wait and live. There is grain in Manchuria, and the railways will give free transportation. We must have funds with which to purchase the grain. The children must have milk. We need your offering. "Do it now." Let me tell you a true story:

It was during the famine of 1907 in Kiangsu province. I stood at the door of a family of seven. I shall never get away from that scene. The damp floor, the well-worn mat on which the emaciated mother sat with her five, sick starving little ones about her. The babe was pulling at an empty breast, to which the mother pointed saying, "My little one is starving—is dying, and I have no milk for the babe." She asked to be excused from rising as the children were all ill, and she was very weak. I filled out a food ticket, and gave it to the father saying, "You can get flour tomorrow." "Could you not write today," he said. I reminded him that the hour was late. "I must save my family; I will go now," said he. I wrote "today" on his card and he was off to the relief station. I met him returning with a few pints of flour. He gave me a katow, saying, "Thank you for saving my life and children." "Do it now." Write a check today. Why not?

Funds may be sent to any Foreign Mission Board.

(The above letter needs no word from me to make it speak to the hearts of Southern Baptists. Brother Lowe sent it without solicitation and requests that the religious and Associated Press publish it. I will only add that those who would help in this work cannot act too promptly, and that immediately upon collection, money should be sent to the Foreign Mission Board, Richmond, Va., and it should be left free to distribute all relief funds where need is greatest. We have a like awful situation on our hands in Europe. J. F. Love, Cor. Secy., Foreign Mission Board, Richmond, Va.)

WHAT BAPTISTS STAND FOR

I. Authority of the Scriptures

Baptists believe that the Bible is the Word of God in the highest and fullest sense, and is the unrivaled authority in determining the faith and practice of God's people; that the sixty-six books of the Bible are divinely and uniquely inspired and that they have come down to us substantially as they were under inspiration written. These scriptures reveal all that is necessary for us to know of God's plan of redemption and human duty. We deny the inspiration of other books, ancient or modern, and exalt the Bible to an unchallenged throne in our confidence. These scriptures do not require the authorized interpretation of any church, or council, but are divinely intended for personal study and interpretation, under the guidance of the Holy Spirit.

II. The Sovereignty of God

Baptists believe in one true and living God, the Creator and Sustainer of all things, who is infinite, eternal and unchangeable in every spiritual excellence, and who is revealed to us as Father Son and Holy Spirit, three in one and one in three—as the essential mode of His existence.

III. The Deity of Jesus Christ

Baptists believe that the Son is the promised Messiah of the Old Testament, Jesus Christ, who was born of the Virgin Mary, given to reveal God, died to redeem man, rose from the dead to justify the believer, is now at the right hand of God as our Advocate and Intercessor, and at

the time the Father keeps in His own power He will return in visible, personal and bodily form for the final overthrow of sin, the triumph of His people and the judgment of the world.

IV. The Personality of the Holy Spirit

Baptists believe that the Holy Spirit is a person, not a mere influence, sent from God to convict the world of sin, of righteousness and of judgment, to regenerate and cleanse from sin, and to teach, guide, strengthen and perfect the believer.

V. The Depravity of Man

Baptists believe that man was created innocent, but that being tempted by Satan, he sinned, and thereafter all men have been born in sin, and are by nature children of wrath. The original tempter was Satan, the personal devil, who with his angels has been since carrying on his work of iniquity among the nations of the earth. The essence of sin is non-conformity to the will of God, and its end is eternal separation from God.

VI. The Freedom of the Way of Salvation

Baptists believe that a way has been provided whereby men born in sin may be reconciled to God. That Way is Jesus Christ, whose death atoned for our sin, and through union with Him we become partakers of His merits, and escape the condemnation of God's holy law. The atonement becomes personally effective through the foreordination and the grace of God, and the free choice and faith of man. "I am the way, the truth and the life; no man cometh unto the Father but by me." "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God."

VII. The Evangelization of the World

Baptists believe that apart from Jesus Christ there is no salvation. He is the only and all-sufficient Savior of sinners, irrespective of natural talents, family connection, or national distinction. All men are under condemnation through personal sin, and escape from condemnation comes only to those who hear and accept the gospel. The heathen, then, are under condemnation just as well as those who hear and reject the gospel, for they are sinners by both nature and practice.

VIII. The Democracy of the Church

Baptists believe that a New Testament church is a voluntary assembly or association of baptized believers in Christ, covenanted together to follow the teachings of the New Testament in doctrine, worship and practice. Hence in civil government as a democracy.

IX. The Integrity of the Ordinances

Baptists believe there are only two church ordinances—baptism and the Lord's Supper, and that a church as a democratic organization, is served by two types of officers, pastors or bishops, and deacons. Baptists believe that saved believers are the only Scriptural subjects of baptism, and that immersion, or dipping, or burial in water, and resurrection therefrom is the only Scriptural act of baptism. They believe that the Lord's Supper is the partaking by the church of bread and wine, as a memorial of the Lord's death, and our expectation of His return. The bread typifies His body; the wine typifies His blood. Baptists deny the actual presence of His body and blood in the bread and wine.

X. The Progress of the Saints

Baptists believe that the Christian life begins with conversion. Conversion has several aspects, including repentance, faith, regeneration and justification. Repentance implies a deep and sincere change of thinking, feeling and willing toward sin and God, and faith is the surrender of the entire personality, thought, feeling and volition to Jesus Christ as Savior and Lord. Regeneration is the act of the Holy Spirit by which the sinner is born again, and his whole being is radically changed, so that the believer becomes a new creation in Christ Jesus. Justification is the judicial act of God by which the sinner is declared forgiven and freed from the condemnation of his sin, on the ground of the perfect righteousness of Christ, imputed by grace

through faith. The life begun in regeneration is never lost, but by the grace and power of God, and the faith and cooperation of the believer is constantly brought nearer to the state of perfect holiness which we shall experience in heaven.

XI. The Destiny of Man

Baptists believe in the final resurrection of all men, both the just and the unjust; and that those who here believe unto salvation shall be raised to everlasting life, while those who here disbelieve shall be raised to everlasting condemnation.

XII. The Supremacy of Loyalty

Baptists stand for vital and distinctive truths to many of which other denominations do not adhere, and that we cannot compromise these truths without disloyalty to the Scriptures and Our Lord. We believe that we should cooperate with other denominations in so far as such cooperation does not affect these truths, but no union with them is possible, except on the basis of acceptance in full of the plain teachings of the Word of God.

DR. PROVINE'S REPLY TO MY ARTICLE

(By T. J. Moore.)

I am glad I wrote the article about our Baptist Colleges for several reasons. First, it led to the writing by Dr. Provine in reply to my article of that good spirited and sensible article on Mississippi College, so rich with needed information about our school at Clinton. It caused me, and I am sure many others, to look at the institution and some phases of its work from a different angle. While in my article I made no comparison whatever of our Mississippi College with any out-of-the-state college I am not sorry that he assumed that I did and made it an occasion to show by comparison our favorable classification as a college. I only mentioned our Mississippi College in point of attendance, and in connection with the other schools of our state. I call every reader of my article to witness that I wrote not one word of criticism on any point of the work or management of the college. Absolutely the only disparaging thing I had to say was that the attendance is not keeping pace with other of our schools. I was of the impression that we were prepared for taking 500 students and only had 350, which would leave room for 150 who are not there. Dr. Provine corrects that by saying that 400 is the extent of our capacity, which would still leave room for 50 who are not, but I think, should be there. I am sure that Mississippi College is by far the best school in the state for any Baptist young man who is to take a college course. I have but one boy and he is only twelve years old. It has been a settled matter with that boy's mother and father ever since he was born that if he lives he will one day have a diploma from Mississippi College. For the very reason that this is the school for our Baptist boys we ought to have more of them there and there is lack of effort somewhere or they would be there. I am going to try to do what I can to have the spare room for 50 more taken up by the new year's opening. Let us fill that space and then build for 200 more for next session and try to have an attendance of 600 at opening of sessions next September. But in the meantime my plan is to also build for our hundreds of girls who are already being turned away for lack of room.

In the second place I am glad I wrote because my article, to the report of the college made at the McComb convention, was somewhat like the sand falling on the railroad iron in front of the drive wheels of a loaded locomotive. It furnished friction to prevent the wheels of interest sliding on the rail of indifference and will do good. Let us all remember that our colleges belong to all of us just as much as to those of us who are officially connected with them and that each of them should have a fair consideration at your hands and that we should all work together for the good of all of them.

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EDITORIAL.

FORGETTING THE LORD

For a long time we have wished somebody, or a number of preachers, could set themselves to preaching a first rate sermon on memory as an aid to religion. The Bible has a great deal to say about it and it is a very vital matter in relation to godliness and service. Just take a concordance and hunt up what the Bible has to say about memory, remembering or not forgetting. Don't expect to get your sermons out of the concordance but it will point you to the material for a good sermon, maybe several of them. If we have time from giving advice to others we mean to do it ourselves. For the present we must be content with making a suggestion or two.

Memory is our treasure-house. Without it all intellectual processes and products go to waste. Without it our spiritual experiences are dissipated and vanish into the air. There is no conservation of the past and no provision for the future without the possession and practice of memory. He would be like a mule on a treadmill, forever going but never getting anywhere. We would be like Munchausen's horse, for ever drinking at the fountain but finding no satisfaction or release from thirst.

Memory is our capital stock on which we do business intellectually and spiritually. Business cannot be carried on any large with without an accumulation of capital which is the concrete result of former labor. A man cannot jump very far from a board that slips from under him or sinks under him. Memory is the foundation on which we build for the future. If the foundation is good we can build securely, both broad and high. If the foundation is weak and poor our future building in knowledge, experience and character will be limited and unsatisfactory.

Most people regard a poor memory as a pet weakness which may be coded like and invalid child. Some people pet their ailments and seem rather proud of their weakness. It is strange that a man would be offended at any reflection upon any other mental weakness, but smile complacently at his poor memory, not knowing apparently that it is a form of insanity. There is no mental quality more surely needed or more constantly called into the service of religion than memory. Without it all the treasures of past experience and truth once learned are put into a bag with a hole.

But memory may be cultivated and improved. It may be developed into the quality by the will to do it, the purpose or determination to remember. We can if we will. In the Bible it is expressed as the command of God. It is also expressed as the purpose of the soul. In the Old Testament the command rings like a warning bell amid all the other precepts of the law of God. Before they left Egypt, Moses said, "Remember this day in which you came out from Egypt, out of the house of bondage; for by strength of hand the Lord brought you out from this place." Again and

again are they exhorted to remember their former bondage and their great deliverance. And lest they should forget they were given an annual feast day as a memorial of this occasion, the Passover, which should be observed by all the people perpetually. The duty to remember this was enjoined in almost every book of the Old Testament. Memorial days are for the purpose of preserving in memory the history and experiences of the past. We have national memorial days, some of them distinctly religious, like Thanksgiving Day. All the Jewish memorial days were religious. They called to mind God's dealing with Israel and His covenant with the people. Even the weekly Sabbath day was intended to remind people of God, to call a halt in men's minds and business like the man with the big sign STOP, at the railroad crossing. It is that we may stop and turn our minds to God, who created all things. The first mention of the Sabbath day in the Bible is begun with, "Remember the Sabbath day and to keep it holy."

The Psalms are the record of past experiences in their reaction to the Law of God. In them the psalmist is saying in them what has been said to him. They are the answer of the heart to the voice of God's Commandment. They are the "I will" of man in response to the "Thou shalt" of God. So the psalmist is summoning himself to remember God's mercy and goodness. In the one hundred and third psalm David calls upon his soul and all that is within him to bless the Lord, and knowing how prone we are to forget, he exhorts his own soul, "Forget not all his benefits." And then he begins a partial enumeration of them, both personal and national. No man can be grateful who forgets. No man can profit by the past who does not hold it in mind. No man can grow in grace and knowledge who does not treasure in memory the dealings of God and feed upon the truth which experience has made a precious personal experience.

The New Testament likewise abounds in exhortations to remember. Jesus chided the disciples with forgetting how he fed the four thousand and the five thousand. Their faith was weak because their memory was faulty. The angels rebuked the disciples who wept at the empty grave of Jesus because they did not remember how the Lord had told them he was to be crucified and that he would rise on the third day. Paul writes to the Ephesians reminding them that they were formerly heathen uncircumcised, separate from Christ, having no hope and without God; but now they are made nigh in the blood of Christ. Two things are the poles of Christian life and faith: one is memory of the past. The other is hope of the future. God's word tells us about both and bids us build our faith as a bridge on these two piers; the past facts of God's work and Christ's life, death and resurrection; and the future hope of his coming in judgment and righteousness and glory. It is only thus that our faith stands sure and we live in victory.

LEST WE FORGET

Moses, in Deut. 6:12, earnestly exhorts Israel, "Beware lest thou forget Jehovah, who brought thee forth out of the land of Egypt, from the house of bondage." The danger was that when they came into possession of "great and goodly cities and houses filled with good things," which others had produced, they would forget Jehovah who had led them from Egypt to Canaan.

But modern history has its parallel situation and its similar danger. Likewise it has its similar warning and its provision against forgetfulness. The blessings of the Christian religion are now abounding on every hand, and in no land so much as in our own. The fruits of Christian teaching are in evidence in the civilization and security which we enjoy today. But the danger was never greater of forgetting the source and cause of them all. As there is something satisfying in material blessings, so there is some-

thing spiritually benumbing in the enjoyment of them.

But God put into the teaching and worship of his people a corrective and preventive of forgetfulness in the great perpetual memorial ordinance of the Lord's Supper. It is our unfailing reminder of the source of our spiritual life and of all the blessings which abound to us through the gospel. It stands at the center of the teaching and preaching of the gospel, and at the heart of our worship. And its one great purpose is to be a reminder. As the atonement sums up all the blessings which God bestows and is the procuring cause of them all; so the memorial supper sums up all the Bible exhortations to remember the Lord our God, who "purchased to remember the Lord our God, who "purchased

It seems a strange coincidence that at this time when the nature and value of the atonement should be assailed by professing Christians men, that in the churches even, which theoretically accept the substitutionary atonement there should be a culpable laxness and carelessness about the observance of the Lord's Supper which was to be a perpetual reminder of his death. Perhaps no man can speak with full knowledge of all the facts, for probably no one has gone to the trouble to inquire of the churches as to their practice of observing the Lord's Supper. But indications are that there is a widespread disregard of the Lord's command, "Do this in remembrance of me." From many directions come the reports that the ordinance has not been observed in the churches for months and sometimes in years. It is coming to be if it is not already become the neglected ordinance. If it is a reproach to a community that the cemetery is neglected, that the fences are down, that the tombstones are toppling over, that the graves are caving in, that weeds and briars have made the place like a wilderness, that the dead are forgotten, that wild and domestic animals have made the place of burial their habitat; that the ground has been plowed up or the road has been run through the graveyard; then what shall we say of the church that has no place or time in its program for the memorial of him who redeemed us with his own precious blood that he might present us unto God holy and without blemish in his sight? Have we forgotten him who said, "Do this in remembrance of me?" How is it in your church? Who is responsible for it? Who will take the responsibility of restoring the ordinance to its place in our worship.

Probably one cause of the neglect is the deeply serious nature of the ordinance, the high truth which it sets forth, the self renunciation which it typifies, the contrast of its holy teaching with our unholy living. Men shrink from it as a too vivid setting forth of the truth, and consequently a too painful reminder of our shortcomings. It brings us too close in thought to God to be comfortable. Many of those who are church members do not remain when it is observed. They dread the sense of nearness to God which it brings. We feel our unfitness for his presence, our unworthiness to draw near. But do we not need the very rebuke which it brings; the very humility which it produces? May we not say in this connection what Paul said in another: "Godly sorrow worketh repentance unto salvation, a repentance which bringeth no regret. What earnest care is wrought in you, yea what clearing of yourselves, yea what indignation, yea what fear, yea what longing, yea what zeal, yea what avenging." We need the very thing in our souls which the observance of the Lord's supper produces in us. It was intended to produce the sense of unfitness. We cannot do without it.

We have no sympathy with the notion that the bread and wine are changed into the body and blood of the Son of God. But they do in symbol bring before us the highest deepest

things of God. We need to know them. They cannot be taught so well in any other way. And becoming acquainted with the truth, we worship him as in no other way. The proper observance of the Lord's supper is the highest form of worship. We owe it to Him and we need this holy exercise of soul.

A PREACHER OF RIGHTEOUSNESS

Perhaps Noah has not received the consideration at the hands of modern Bible readers that he is entitled to. He deserves high place as the progenitor of the whole human race since the flood. All men on all the face of the earth today look back to him as their common ancestor; for of him as well as Adam could it be said that "God made of one every nation of men to dwell on all the face of the earth."

But this is not his best title to distinction, for the Genesis story tells us that "Noah was a righteous man and perfect in his generation; Noah walked with God." So "Noah found grace in the eyes of the Lord." The whole record of the flood is a fearful background of judgment against which the righteous character of Noah stood out as the one luminous figure. But he has the further distinction of being twice mentioned in Ezekiel, one of the later prophets, among the three men who stood out conspicuously for character of exalted righteousness. Along with Job and Daniel he is mentioned as having most influence with God. It is a thing worth emphasizing more than we have ever yet done that what a man is has more to do in securing favor from God than what he asks. James says, "A righteous man's prayer has great power," 5:16.

But Noah was more than a righteous man. Peter tells us (2 Peter 2:5) that Noah was "a preacher of righteousness." At first glance that might not appear to be more than a righteous man, for it is a common saying that it is easier to preach than to practice. He would indeed be unfit for this place of eminence if he were one who preaches without practicing. But we are first told that he was a righteous man and later informed that he was "a preacher of righteousness." His life was a sermon for it was a rebuke to all unrighteousness. His call to high and holy living. No man can be a preacher of righteousness who does not practice it, for no man is sooner or more severely condemned than one who does not practice the righteousness which he preaches. And yet it does not satisfy the need nor justify the title for a man merely to live right.

There is need for a positive, aggressive, insistent preaching of righteousness. One does not fulfill his duty or satisfy his Lord who is content to live right himself and let the rest of the world alone. Righteousness cannot be maintained as a calm personal possession in utter unconcern about the behavior of others. No man is righteous in heart who has no concern about the conduct of the other man. Righteousness cannot remain a possession unless it becomes a passion. We will not long practice it unless we also preach it. It was "righteous Lot" who was "sore distressed by the lascivious life of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their lawless deeds)" 2 Pet. 2:7-8.

Unless your righteousness is of the sort that catches fire and preaches it is not akin to the righteousness of God.

But there is a further suggestion here as to what preachers ought to preach; what should be the burden of their preaching. Righteousness is the word to which the whole Bible is keyed, and to which our lives and our preaching must be keyed. Paul says (Ro. 14:17): "The kingdom of God is righteousness." Jesus puts the two together as one when he says, "Seek first the kingdom of God and his righteousness."

Department of the Convention Board

J. BENJ. LAWRENCE, Cor. Sec'y.

We begin in this issue our Baptist Record Honor Roll, showing the churches that are sending the Baptist Record to every home. We will add to the list other churches as they come up to this standard. If we have omitted any please let us know.

We are going to run a race with Texas on this honor roll proposition. The Baptist Standard starts their list with three churches. We start with thirty. Who'll be the next?

Columbia Church, Marion County, Rev. T. L. Holcomb, pastor.
Raymond Church, Hinds County, Rev. G. H. Suttle, pastor.
Hattiesburg First Church, Forrest County, Rev. W. F. Yarborough, pastor.
Immanuel Church, Forrest County, Rev. W. S. Allen, pastor.
Itta Bena Church, Leflore County, Rev. N. W. P. Bacon, pastor.
Louisville Church, Winston County, Rev. J. E. Wills, pastor.
Walnut Church, Tippah County, Rev. G. S. Jenkins, pastor.
Tupelo Church, Lee County, Rev. A. J. Dickinson, pastor.
New Hebron Church, Lawrence County, Rev. B. E. Phillips, pastor.
Hazlehurst Church, Copiah County, Dr. F. M. Purser, pastor.
Davis Memorial Church, Hinds County, Rev. Madison Flowers, pastor.
Forest Church, Scott County, Rev. Owen Williams, pastor.
Corinth Church, Alcorn County, Rev. C. W. Knight, pastor.

Calvary Church, Winston County, Rev. J. E. Wills, pastor.
Blue Springs Baptist Church, Union County, Rev. W. T. Darling, pastor.
Leland Church, Washington County, Rev. W. H. Morgan, pastor.
Quitman Church, Clarke County.
Crystal Springs Church, Copiah County, Rev. J. P. Harrington, pastor.
Picayune Church, Pearl River County, Rev. N. A. Edmonds, pastor.
Union Church, Franklin County, Rev. C. S. Curtis, pastor.
Mendenhall Church, Simpson County, Rev. J. F. Williams, pastor.
New Augusta Church, Perry County, Rev. J. N. McMillan, pastor.
Gloster Church, Amite County, Rev. C. M. Morris, pastor.
Shuquak Church, Noxubee County, Rev. J. H. Newton, pastor.
Shelby Church, Bolivar County, Rev. John F. Measells, pastor.
McComb East Church, Pike County, Rev. W. A. Gill, pastor.
Clinton Church, Hinds County, Rev. Zeno Wall, pastor.
Pine Grove Church, Pearl River County, Rev. N. A. Edmonds, pastor.
Osyka Church, Pike County, Rev. J. G. Gilmore, pastor.
Oakvale Church, Lawrence County, Rev. B. E. Phillips, pastor.
Greenville Church, Washington Co., T. W. Green, pastor.
Hermanville Church, O. U. Sullivan, pastor.

Righteousness and judgment are the habitation of his throne, Ps. 97:2. And at last, "He shall judge the world in righteousness by that man whom he hath ordained." We have too much neglected in our preaching the fundamental theme of righteousness. And there was never a time when it was more needed than in this day of peril to morals and dissolution of the restraints of custom and law. Let us get back to the preaching of righteousness before the flood breaks on us.

CLOTHING IN EUROPE

At a joint meeting of the Foreign Mission Board and representatives of the Woman's Missionary Union December 2nd it was decided that an opportunity should be given Southern Baptists to contribute articles of clothing to the destitute and suffering. We are hastening this information to the papers of the South because whatever is done in this line must be done at once.

It is important that perfect understanding be had at certain points which I name.

First. These gifts of clothing should not interfere with the cash contributions which are sorely needed to buy food for the multitudes who are starving in Europe and in China.

Second. No overworn or unsanitary clothing should be offered or accepted.

Third. Solicitation for clothing should not be made beyond Christmas Day and all boxes and parcels should be ready for shipment not later than December 27th, and should be shipped at an earlier date, if possible, in order to relieve suffering in the cold climates of Europe before the winter passes.

Fourth. All packages should be sent to a given depot by parcel post or express charges

and the charges in either case should be prepaid.

Fifth. Contributions in cash and clothing are additional to campaign pledges and not to be credited on them.

Explicit shipping directions will be given in next week's paper. Collect and pack, but do not ship until such instructions are received. J. F. LOVE, Cor. Secy. Foreign Missionary Board, Southern Baptist Convention, Richmond, Va.

ARTICLE X.

This has been a battle ground of politicians for a good many months. Many people have doubtless been like the members of the mob at Ephesus, who cried to the space of two hours cried out, "Great is Diana of the Ephesians." Some have thought it was largely political buncombe and some have gone further and called it "bunk." The The Assembly of the League meeting at Geneva recently made this pronouncement concerning it:

"It cannot be too emphatically stated that Article X. does not guarantee the territorial integrity of any member of the league. All it does is to condemn external aggression on territorial integrity and political independence of any member of the league, and call upon the council to consider what can be done to resist such aggression."

The purpose of the Article is to prevent international brigandage. The interesting point about Article Ten is that it accords with Article Ten in the Table of the Law as given through Moses, which reads as follows: "Thou shalt not covet thy neighbor's house thou shalt not covet thy neighbor's wife, nor his manservant, nor his maid-servant, nor his ox, nor his ass, nor anything that is thy neighbor's." Article Ten in the League of Nations is an effort to apply the tenth Commandment to nations as it applies to individuals.

PATHS AND HIGHWAYS IN MISSISSIPPI ASSOCIATION

(Superintendent's Address)

A few fearless, individual individuals started up a great mountain. From time to time they were joined by other stout-hearted travelers. Slowly they went. At times the path clung perilously near yawning death chasms, and a traveler would be missed from his fellows. Then again the way up would be hedged by thorns that tore into tender flesh. Always it seemed that the upward trail was rocky. The higher they climbed, wilder and more easier grew the way. Many others were now on the mountain. Perhaps, because it was so very much safer than in the beginning, or perhaps they were leaving the climbing to others, however that may be, some were not stopping upward. A large number though, were pressing onward into the clear invigorating atmosphere found high up the mountain side.

Friends, such is the story of Mississippi Association. A rich legacy is ours in the record of fearless courage, tireless struggles and abounding faith, left us by men and women whose dauntless spirits were animated by their devotion to God's worship.

Looking backward through the corridor of years to the time when the United States was young, we find a few families whom every Mississippi Baptist should know about. These liberty loving people unflinchingly espoused the cause of the colony against England. When the war was over, these families were thoroughly obnoxious to their Tory neighbors, and so they left their South Carolina homes.

The southeastern part of our country was known as Mississippi Territory and was under Spanish rule. Toward the land of sunshine started three South Carolina families. Most of the journey was made by water in three boats. "It was at best hazardous to descend the Holston, Tennessee, Ohio and Mississippi rivers in such water craft as they were able to construct, but what made it doubly hazardous was the belligerent stand which the Cherokee Indians had taken against all immigration through their country." Only two of the three boats succeeded in landing at the mouth of Cole's Creek—about twenty miles above Natchez. The other boat was taken by the Indians, only one person from this boat ever got back to the colony.

As you know, Spain owned this territory. Where Spain rules, so too Catholicism dominated. The majority of the people who landed from those two boats were Baptists, among them a licensed Baptist preacher—Richard Curtis, Jr. If there is anything in this world that Romanism abhors, it is Baptist doctrine. Rome's treatment of this little colony of primitive Baptists was thoroughly in keeping with her methods, wherever she had the power. Persecutions and imprisonments fell to the lot of the little colony. "An edict was issued by Governor Gayoso, that if nine persons were found worshipping together except according to the forms of the Catholic church, they should suffer imprisonment."

Among those who felt the iron rod of persecution was a man named Hannan. After he had been sometime in prison, his wife went to Governor Gayoso asking for his release. The governor, with true Spanish courtesy, admired her baby and gave it presents. Mrs. Hannan, resolute and fearless faced the governor and said:

"I don't want your presents; I want my husband."

"I cannot grant your request," he replied.

Courageous and strong came the ultimatum from the lips of the wife whom Rome had robbed of her husband.

"I will have him before tomorrow morning, or this place shall be drenched in blood; for there are enough who have pledged themselves to release him before morning. I am in the attempt to overcome any force you may have here."

The governor, who had but a weak force at

his command, decided that the part of wisdom would be, just then, to allow Hannan his liberty.

One quiet Sabbath, pickets were posted on all the roads from a certain home, to protect a band of worshippers. It was a peaceful scene; a gathering of believers worshipping their Lord, gaining strength and comfort reading the Word, communing in prayer with Him they called Father. . . . A sentinel rushed in—he was guarding the Natchez road—announced the appearance of four men, a Spanish officer and his posse. There were three men in that room the Catholics were especially anxious to dispose of, Richard Curtis, William Hamberlin and Stephen de Alvo (who was a convert from the Catholic religion). These three quickly slipped out and hid in the woods.

The officers arrived. They announced that they wanted Curtis, Hamberlin and DeAlvo. Their arrest had been ordered, they were already sentenced to work in the silver mines of Mexico for life.

They didn't find the men. It was certain though that these men dared not come back to the colony. So provisions were gotten together to aid them in escaping. When everything was ready, the question arose: Who would be the one to take the things to the fugitives? It was not easily answered. The Spaniards were still on the lookout for these men. Any one found aiding them would be quickly torn away from his family and sent to work as a slave the remainder of his life in far away Mexico. Who would take the supplies to the fugitives? Not a man answered; that honor was a woman's. These are Chloe Holt's words:

"If the men in the neighborhood are so faint-hearted that not one of them can be prevailed upon to take Dick Curtis and his companions in exile their promised supplies in order to secure their escape from the clutches of these gospel-hating Spaniards, if they will furnish me with a good horse surmounted with a man's saddle, I will go in spite of the Spaniards, and they may catch me if they can."

The Lord Jehovah, with His mighty arm, shielded His hand-maid, for she succeeded in her mission. Today, as Christians, as Baptists, as women, we are proud of the memory of Chloe Holt.

These incidents show with what difficulty the Baptist cause was established in this country. When the Stars and Stripes were raised on Natchez heights, one of the first things these people did, was to build a large brush arbor and have services. (I can imagine that the Word was listened to that day with all earnestness, that the hymns arose with joy from grateful hearts, that the prayers were psalms of thanksgiving.) May America's banner ever mean religious liberty!

It was probably in 1798 when the first Baptist church was established here. They called it Salem, meaning peace. By 1806 there were five Baptist churches and Mississippi Association was organized. One hundred and fourteen years have passed since that day. During this time Mississippi Association has grown in strength and territory. Association after association has been sent out by the old parent association. Ours is the privilege to work for the Master in old Mississippi Association.

A young man in government training received an appointment which he had very much desired. He sent his mother this telegram: "C C B A G C D E." The mother was puzzled—what could her boy be trying to tell her? As she went about her work she wondered what the letters meant. Finally a thought came to her, she went to the piano and played the keys named. From the notes came the old tune: "Praise God from whom all blessings flow." When we think of the paths and highways of Mississippi Association, our hearts echo the melody: "Praise God from whom all blessings flow."

Fellow travelers, we are well up the mountain side in Mississippi Association's highway,

enjoying many privileges and blessings. The safe, wide highway is still an upward road. The opportunities of today in themselves being obligations and duties which we are honor bound to fulfill. We might mention many things which carry the travelers forward, two are indispensable: I. A knowledge of the Christian's old Guide Book; II. Training our young people.

The Bible. It would be impossible to lay too much emphasis on the study of God's revealed word. If all who profess to be Christians knew the fundamentals of the Bible, we would have little fear of the false faiths which are trying to overrun our country.

If we knew the Bible—

Idol worshiping Catholicism in spite of its astuteness, would find its clutches on America grow weak.

Russellism, with its unadulterated lies about the future life would wrap itself up in one of its falsehoods and vanish to a hot climate.

Christian Science, that pretender that knows little of science and less of Christianity, would babble its cult to empty pews.

Mormonism, so called religion, that strives for political power while amassing wealth, and bedecks itself in twisted truths, would be glad to hide in a cave with the memory of Joseph Smith.

Holy Rollerism, which fattens on ignorance and drags its victims into filthy pretense, would roll down into the "bottomless pit."

Oh that we might realize that these false faiths are about us, pressing close, being all they can to hinder the progress of the kingdom! There is no better way given to man in which to contend with the devil in any of his disguises than a knowledge of the word of God. It is filled from Genesis to Revelation with weapons that will go quickly to the very marrow of any Satan instituted sham in the world.

"Thy word have I hid in mine heart, that I might not sin against thee," said the pilgrim of old. All along life's journey "Thy word is a lamp unto my feet." In life's evening the western sky will radiate the glowing promises of the king found in the Book, leading the traveler on to the Perfect Day.

Children are heaven's most precious gift to mankind. To be a parent is to have in your keeping the most sacred trust the Heavenly Father can give to human beings. A visit to almost any city would make you feel that motherhood had gone out of fashion. A trip across the country through small towns would make you wonder if only Italians, foreigners and negroes are rearing American citizens for the next generation. And, too often where there are children, they "just grow up" like Topsy, with a knowledge equal to that of the little girl in whose home the minister was calling.

"You go to Sunday school, little girl?" asked the preacher.

"Yes sir," she replied.

"And you know what's in the Bible?" he questioned.

"Sister's beau's picture, ma's recipe for vanishing cream, pa's pawnshop ticket, and a lock of my hair when I was four years old," was the little girl's reply.

I repeat, we have nothing that equals in value our children. Perhaps, someone thought wealth, social position, fame, or honor would press the scales down on happiness' side. Then one day she folded tenderly a small garment and put it away. The little one had "gone on ahead." He would never wear it again. As the hot tears fell she knew nothing in the world was so dear to her as her child.

Mothers of children, forget all I have said, but remember this: One day we will stand before the righteous judge. We will answer for the training we have given our children. Our petty excuses we are wont to make here ("I haven't time, I don't know how, I will after a while") will strivel and fall away in His presence. Hasn't He given us His Book? Through and through like a golden thread is woven the

duty of fathers and mothers to bring up the children "in the nurture and admonition of the Lord." "Suffer little children to come unto me."

The highway of Mississippi Association continues to broaden and go higher up the mountain side. One day it will touch the borders of eternity. There the travelers will bow in worship to Him whose pierced hands have beckoned on. With joy overflowing and love supreme they will "crown him Lord of all!"

EDNA WATKINS HEWITT.

Bribery, Tipping, and All Forms of Gratuities

There is to be held in the City of Washington February 7 to 12, 1921 a convention to be called the Business Ethics League of America. The chief purpose of this meeting is to inaugurate methods for the suppression of all "bribery, tipping, and all forms of gratuities." This is a move in the right direction. A waiter in a New York hotel has recently written a letter in which he says that he has been waiting in hotels and restaurants for thirty years and that his wages have never been over \$5 a week. He must depend on tipping for a living wage. He detests the practice of tipping, saying that no real man can feel otherwise about it. Samuel Gompers has this to say about tipping: "The system is detestable to every man or woman of the serving class possessing the least degree of self-respect. It is demoralizing to all who either receive or give tips. The real beneficiaries of the system are the employers. An end to it, with a fair standard of wages, would be a boon of the first order to the employes a means of compelling hotel proprietors to put their business on a basis of fair dealing, and an incalculable aid to the tranquility and pleasure of the general public." To all we heartily agree and hope that the coming convention will "start something" that will eventually bring relief.—Ex.

A Communication from Roumanian Baptists.

Dear Brother Love:

In response to your letter of September 15 1920, we are instructed by our people to write you the following:

The Baptist of Roumania consider the recommendations made to them by the Conference of representative Baptists which met in London, July 19-23, 1920, as wise and acceptable recommendations which were proposed by men filled with the Holy Ghost. Suffice to say that our people have been praying for years that we may be a greater blessing to the whole world, and now we are sure that God has given us an answer, for we count it a great blessing to establish such cooperative relations with Southern Baptists as will insure the preaching of our New Testament Faith and the strengthening of our Baptist cause throughout the world. We can say without any hesitation whatsoever that all Baptists in Roumania welcome the recommendations which the London Conference, (July 19-23, 1920) has made to the Baptists of Roumania and the Foreign Mission Board of the Southern Baptist Convention. Henceforth we count ourselves not only brethren in Christ, as we did hitherto, but also fellow-workers in the Great Commission given us by our LORD JESUS CHRIST.

Furthermore we can say that all the Baptists of Roumania hold the same New Testament Faith as Southern Baptists do. We accept every word mentioned in the "Fraternal Address of the Southern Baptists." Indeed we rejoice as we find that Southern Baptists hold the same Faith we do.

Baptists of Roumania wish to co-operate with Southern Baptist in every relation which seems wise and helpful to insure the preaching of our New Testament Faith and to the strengthening of our Baptist cause throughout the world. We wish to co-operate with Southern Baptists in evangelizing the world, and to work hand in hand for Christ our Lord and Saviour.

No doubt you know our need. You know that we have war widows and orphans and others who look to America and wait with hungry mouths for bread, not mentioning other things. Our underpaid ministers are still working day and night for Christ, but something must be done in the

immediate future to keep them in their places and to add others to their number, for the field is very great and the workers are few. Brethren, come over now and help us.

Just a word about the visit of Drs. Gambrell and Mullins. They brought us your greetings and love. Brother Socalu was with them. They gave us great joy in the very moment we needed comfort. Our people wished to have them in our (Southern) midst for life. They left us, but we will not forget them nor our Southern brethren and sisters whom they represent.

Assuring you and all Southern Baptists of our Christian love in Roumania and of our earnest prayers on your behalf, we are,

Fraternally your,

C. ADORIAN,

President Baptist Union of Roumania.

V. BERLESCAR, Cor. Secy,

TODOR SIDAL, Treas.

Bucuresti, Nov. 6. 1920.

First, the New Testament idea of the unity of the Christian church is not that of an external union, but of one which is inward and spiritual. It consists in a communion with Christ, life by the Spirit, and the unity of love. It is a unity brought about by the Holy Spirit, who dwells in each member of Christ's body, the church, and there is no hint of any necessity for external organic union. Indeed, such unity when not the out-growth of unity in doctrine and life, would crush the true unity of the Spirit. It is true that in our Lord's words in John 17:21, it is implied that Christian unity is to be visible to the world; but this visibility is the outward manifestation of the church's spiritual life, and not at all a matter of external organization.

Secondly, since the agent of this Christian unity is the spirit of truth, the idea of truth is most prominent as the essential basis of this spiritual unity involves faith in this truth—this truth of Christ; his person and work, his cross and precious blood, his resurrection and reign by the Spirit. It is because the Holy Spirit, who is the cause of Christian unity, was to carry on the work of revealing Christ, that he is called by our Lord the Spirit of Truth, and that such emphasis is laid on this truth in these last discourses of Jesus.

Consequently, any union on the basis of a creed which omits these truths, as does the creed of the preamble of the plan of union, is contrary to the idea of Christian unity laid down in the New Testament. To omit these truths from our creed for the mere purpose of making the externally united church bigger, therefore, not only jeopardizes the great cause of Christian unity, but minimizes the value of these central truths of the Gospel for the propagation of which the Christian church exists. It is a symptom of a doctrinal indifference for which no excuse can be found in the New Testament, and which must ultimately sap the spiritual life and vigor of the church which is to be sanctified by these very truths.—The Presbyteria.

In the past year Northern Methodists sent out 275 foreign missionaries. Of this number eighty went to South America. This to our way of thinking, is the most promising mission field in the world.

Roman Catholics in this country, it is said, purpose to raise four million dollars and send ten thousand missionaries to China. This includes doctors, trained nurses, teachers and priests.

You will find on page five a list of the churches which have put the Record in every home. If by mistake we have left yours out, let us know and we shall be glad to correct it. If by mistake you have left yours out you may correct it.

Get your subscriptions to the Record straightened up this month and start the new year with a clean conscience. Make somebody happy all the year round by sending him the paper for a Christmas present.

During the convention at Blackwell, a report was read from Dr. J. B. Lawrence, corresponding secretary of the Mississippi Baptist Convention, announcing his acceptance of the hearty call of the First Church, Shawnee, Okla., to become its pastor. Oklahoma is very fortunate, indeed, to secure this fine preacher and efficient denominational man.

Dr. Lawrence has done a "marvelous work in Mississippi, and we hail his coming to this, one of the most important pastorates in the West. His influence on the student body of our growing school will no doubt effect great good.—Baptist Messenger.

• Drs. Gambrell and Mullins sailed for home Dec.

Over 800 were present at the Baptist State Convention of New York.

The larger part of the people attending the World Sunday School Convention at Tokyo were from the United States. Headquarters hereafter will be in New York City.

A niece of former Foreign Mission Secretary Willingham recently volunteered for foreign mission service at Macon, Ga.

The meeting at Fifteenth Avenue church in Meridian, in which Rev. Zena Wall assisted Pastor Huntsberry, resulted in 52 additions to the church, most of them by baptism. Sixteen joined at the last service, and it was regretted that the meeting could not continue.

How do you explain it that some men will consent to their daughters hearing things in a theatre for which they would think themselves justified in shooting a man who should say them in the presence of their daughters in any other place?—Ex.

A letter from Mrs. J. E. Arnold of Union, Miss., says that there is not a Choctaw Indian in Mississippi who could read intelligently the Baptist Record. If this is a correct statement of the condition of the people, then it is our humiliation and shame that we permit it to continue.

Dr. Bethea represented our Memphis Hospital at the Convention and his friends were delighted to see him in Mississippi. He is doing excellent work in one of the greatest institutions of its kind in the world.

Women may now vote in Italy.

Memphis, Tenn., is said to have had the highest homicide rate in the year 1919 of any place in the United States.

Bro. W. A. Chisholm former Sunday School worker in Mississippi goes from Bryan to Greenville, Texas, as educational director in First Church.

Dr. G. Croft Williams has been elected temporary professor of Bible in the University of South Carolina. We wonder if there is any other school that teaches the Bible.

Baylor Medical College and the Baptist Memorial Sanitarium were consolidated at the recent Texas Convention and will be under the management of the trustees of Baylor University.

A woman who wears insufficient clothing or suggestive dress may herself be pure, but she is helping to break down purity, in others, of both sexes.

Missionary Review of the World says that only a small fraction of the 300 students in the Theological Department of the University of Chicago are studying for the ministry. In the name of common sense what are they fooling away this time for?

The First Church at Fort Smith, Arkansas, says it will not retain in its membership people who dance. There are many churches in Mississippi, we are persuaded, of this kind.

Some vacant fields are in communication with Bro. Moore but when last heard from he had closed with none. The field that secures him will be fortunate.

MISSISSIPPI WOMAN'S MISSIONARY UNION

OUR STATE OFFICERS		
President—MRS. A. J. AVEN	Clinton	
First V-President—MRS. K. GODBOLD	Clinton	
Second V-President—MRS. M. F. DOUGHTY	Shaw	
Third V-President—MRS. C. LONGEST	University	
Fourth V-President—MRS. J. JEFF KENT	Forest	
Fifth V-President—MRS. JAMES CHAMPLIN	Hattiesburg	
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W. M. U. V-President—MRS. A. J. AVEN	Clinton	
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Chm. Hospital Supplies—MRS. LIZZIE GEORGE	Greenwood	
Corresponding Secretary—MISS M. M. LACKEY	Baptist Building, Jackson	
Treasurer—MISS M. M. LACKEY	Jackson	
Editor W. M. U. Page—MISS M. M. LACKEY	Jackson	

The paid leaflets of our January Week of Prayer have been received at the office, and they are so fine, Sisters, order them at once from Headquarters, 15 West Franklin, Baltimore, Md. Remember we do have them for sale or delivery here in this office. You doubtless saw the list in last week's Record. Or you will find the names in your program for the Week of Prayer.

Calls are coming for the names of our aged preachers, to whom boxes of good cheer will be sent before Christmas. But we still have quite a list for those who want to remember some one of God's saints. Be sure and write us you will send a box, and a name to reach you by next mail.

WANTED! An organ for the nurses in the Baptist Hospital. Just a "Baby" organ will do. Miss Stamps realizes that the girls (the nurses) want and need some special devotional hour together. If she can secure an organ for the dining room they can conduct a singing service together that will help them through the busy day; and we all know how much of music will add to such a service. Who will answer this call and answer?

Picayune, Miss

My dear Miss Lackey:
Returned this afternoon from our rally at Poplarville, and I can wait even until tomorrow to tell you that, the ladies agreed to send boxes to the four aged ministers whose names you sent me. I feel that although the meeting was a profitable one and will result in some good to the work of this Association. All of the thirty-three suits or pyjamas and some of the sheets apportioned this association, for hospital supplies, were pledged. Our next Rally will be at Picayune, Friday of the first week in March at which time we will pack a box and send it to you. Mrs. Champlin was with us and was a source of much inspiration and practical help.

With all good wishes for you in the work, I am,
Sincerely,

FLORENCE C. TYLER

Brandon, Miss.

Dear Miss Traylor:
I am sending you a report of the Sunbeam Band for November 21.

We met at ten o'clock, had two songs. The leader told us a very interesting story about a missionary dime. We had talks about our Bible lesson which was Romans 2. We voted on what to do with the money in the treasury and decided to send it to an old lady woman.

We practiced Christmas songs and a song we were to sing to the congregation.

Decided to send a Christmas box to a needy couple. We had another song and were dismissed by the pastor. We had a contest between our fathers and mothers as to who could sing the best and the Sunbeams won. The pastor praised our work and said we were shedding sunbeams into the dark corners.

We meet every third Sunday at ten o'clock A.

M. and adjourn at eleven o'clock. We have only gotten an idea as how to do but we are going to learn.

Yours truly,
JOHNNIE McDONALD JR.,
Sec'y and Treas.

CHRISTIAN STEWARDSHIP

By Mrs. J. H. O'Quinn.

Chairman, Deer Creek Association

Leland, Miss.

So much has been said, papers have been read and even numerous books have been written on the subject of Christian Stewardship, that I of my limited knowledge and ability cannot hope to say anything new on the subject.

I only ask you to follow as we review the subject anew, as the case may be, our duties and responsibilities as stewards.

Christian Stewardship is more than a question of Christian giving. Stewardship embraces life, personalities, time, talents and of the gospel as well as our money. These all belong to God, and must be divided, not as we may prefer but as He shall indicate. This conception of stewardship transforms, vitalizes and glorifies all human life and action.

The life we have is given from God, "You are not your own." A Christian should get this sacred truth clearly and unequivocally settled in his mind. In giving us life, God has a purpose, a place and a path for each one, and we are stewards of this wonderful life, God given. This life is to be used in service for Him, and service for Him means service for others.

The powers bestowed with this life must be devoted in unselfish service as stewards. Soundness of body, sanity of mind, keenness of conscience, strength of the will, power of choice, privilege of service, these make life rich and worth living.

Then before we can study or discuss stewardship we must realize and recognize God's ownership of the life, and His lordship over the life, "The earth is the Lord's and the fullness thereof, the world and they that dwell therein."

We must recognize, also, that we are stewards of personalities. We are to use all faculties and powers God has given us to further His cause. Oh, the pity of it, that we should see persons possessing charm and magnetism and winsomeness, using God-given powers in worldly pursuit.

We are stewards of time. Our time, how valuable it is to us; we say we have not time for this thing or that thing. The question is not whether we think we have time. We have no time of our own. "Our times are in His hands." The question is, is it fair to God to use His time for this or that thing? Our time is God-entrusted and we, as good stewards are to use it for the welfare of our fellow-man. We find time for pleasure and time for business, but time for the Christ and His service often seems lacking. "The only feet He can use are ours, the only hands He has, He has to borrow from us. The only lips He can speak with are ours."

Then we are stewards of our opportunities and privileges, of every blessing that has come into our lives. There are always people in your community whom you can help. Some woman has not your opportunity for development, or one who can be awakened to a bigger and better life. We should be always on the alert, taking advantage of every opportunity that presents itself to be useful in God's service.

Every believer is a steward of the manifold grace of God. That is the God-given talents, not one but who has his or her one or more talents. Talents to be used for God's glory, education, culture, social grace, a beautiful voice, or in other words the giving of all that we are to God. We, ourselves are more value to God than any material offering we can bring to Him.

If we are only the one-talent Christian or even more, let us multiply. So often I am afraid those of us who have only one talent will not let it be known or even realize the duty and responsibility that this one carries until called upon to render

an account of the way we have used it. Are you hiding your talent or talents in a napkin or using them for the Master?

We are stewards of the gospel. The gospel is committed to us not as a means of blessings to ourselves only but to be carried to others. We are responsible for the commission of our Lord to carry the gospel to every creature.

Shall we be unfaithful to this command when we think of the countless million who know not the Christ? And know too that it is through Christ's stewards that the gospel is to cover the earth as the waters cover the sea.

We are stewards of property or such material possessions as we may have. Strange to say, on this point hinges our faithfulness in every point of our stewardship. You see why this is true. The money we acquire is our mental powers and bodily strength transmuted into tangible form. The man or woman who acquires and uses his or her money as a faithful steward of God will be faithful all along the line.

Let us see what is involved in the stewardship of money. First, the absolute ownership of God: "The earth is the Lord's and the fullness thereof." "The silver is mine and the gold is mine, saith Jehovah of hosts." "For all things come of thee and of thine own have we given thee."

We are not owners; we brought nothing into the world, and we can take nothing out of it. We do not create anything; as between man and man we have rights and titles, but as between God and man we have no titles. He is absolute owner. He owns us, head, heart, hands, feet, all. God the Father created us and God the Son bought us with a price; if, then, we cannot lay claim to ourselves, how can we to that which we find in our hands?

Tithing is a part of stewardship. We are agreed that all we are and all we have are His. Then if the tenths is His, why not the one-tenth? To think that religious leaders must talk of educating us up to the point of tithing. A steward should be business-like, systematic. Tithing is the mark of the efficient steward, the one above reproach question them. It is easily possible for a manager to be honest, and yet so unsystematic as to cast suspicion on himself. Do you believe in stewardship? Then you must believe in tithing, which is a practicable application of stewardship.

Does the solemn responsibility of your stewardship weigh heavily upon you? Thank God, as we walk with Jesus, we come to the place where responsibilities and burdens are changed into joys and privileges. The first mile on the journey of Christian experience is ofttime a hard and irksome journey, but when the love of Christ constrains us to go to the second mile what joy floods our soul. In this matter of stewardship, this business of tithing may God help us all to go the second mile.

The Southern Baptist Education Association will hold its next session January 27-30, 1921, in the Assembly Room of the Sunday School Board at Nashville, Tenn. An interesting program will be presented. Every Baptist School in the South is requested to send representatives.

ALBERT E. BOND, Secretary.
Birmingham, Ala.

Sunday the Editor had the pleasure of preaching to the saints at Kociusko. Pastor Cinnamon is one of our safest leaders. Just now his heart is exercised over a sick wife, but she seemed on the way to recovery. He teaches a large class in Sunday School, and they get the meat of the word. The people listened well to our message and recommended the consideration of the Record by the Budget Committee.

There was an organized effort among the Disciples this fall to give special recognition to the young people in the churches who were going away to school. A good thing to remember next fall, and some recognition might be given them when they return at Christmas or at the end of the school session.

B. Y. P. U. DEPARTMENT

AUBER J. WILDS, Field Secretary, Oxford, Miss.
"We Study That We May Serve."

Route No. 2, Ellisville, Miss.,
November 20, 1920.

Rev. W. W. Allred,
Newton, Miss.,

Dear Pastor: The members of Pine Grove B. Y. P. U. send Thanksgiving greetings to you and yours with a feeling of gratefulness, and thankfulness to God for His mercy and goodness to us during the past year. We feel thankful to Him for our pastor and his life among us in his new field of work. And have tried in a small way to show our appreciation and love for Him, by placing to his credit at the home of C. T. Walters the following list of food stuff and cash:

Cash \$1.00
One half bushel sweet potatoes.
One half bushel shelled corn.
Four and one fourth gallons of molasses.
Ten pounds of sugar.
On sack of Irish potatoes.
Five and three fourths pound of meat.
One gallon of peach pickles.
Three fourths gallon of plain peaches.
One quart plain pears.
One quart peach preserves.
One quart blackberries.
One quart Chowchow.
One quart Tomatoes.
One box of cocoa.

Sincerely
Pine Grove B. Y. P. U.

Hickory, Miss.,
November 22, 1920.

Dear Bro. Wilds:

Again I am glad to say we have helped organize a Jr. B. Y. P. U.

A step out of the ordinary though, The darkeys out from here had tried to organize and failed. So upon being asked to help them we visited their church last Sunday evening and gave a demonstration. We then organized.

We are planning a program for Thursday night also the nineteenth of December. Hope we have asuccess.

Pray for us,
WILMA GRUNN, Cor. Sec.

TUPELO TRAINING SCHOOL.
Tupelo, Miss.

November 27, 1920.

On Sunday November 21, Auber J. Wilds our State B. Y. P. U. Secretary, took the place of our pastor at both morning and evening hours and gave us two splendid services. On Monday, Mr. Wilds assisted by Mr. W. E. Holcomb, our former State B. Y. P. U. Secretary, began the annual Training School for both Unions here. Mr. Wilds taught the Seniors, Mr. Holcomb the Juniors. We consider ourselves very fortunate because Mr. Holcomb lives here and that we can have him as a leader in our church.

We enjoyed every meeting, got the knowledge and inspiration we need to make ourselves efficient members of the B. Y. P. U. But it wasn't all book work. The first number on our "Pep" program every night was a delightful lunch served by the ladies of the local W. M. U. Then we sang our B. Y. P. U. songs, had contests on knowledge of the Bible, had the "mind reader" to perform, etc. Everybody was happy

and had a good time. If a member of the Union misses the annual training school then he misses one of the best things the B. Y. P. U. gives.

Both unions, we believe there will be a third one before long, extended to Mr. Wilds a cordial invitation to have the District B. Y. P. U. Convention meet here next June.

B. F. REDDOCH.

The Liberty B. Y. P. U. has just finished a study course in which the following passed successfully the test given at the close of the study. Pastor Johnson reports that the union is doing fine work and that he is proud of them:

Miss Susie McCoy, Miss Irene Nunan, Miss Maggie McCoy, Miss Bertie Thompson, Mr. W. W. Alderman, Mr. Bradley Tarver, Mr. Sumpter Gerald, Mr. Odis Kirby, Miss Janie Owens, Mr. Pete Harrington, Miss Jewell Turnipseed, Mr. Downie Wilson, Mr. Seaba Pate.

FIRST CHURCH JACKSON JUNIORS

A letter from Dorothy Clark who is the correspondence Secretary of the Junior Union of the First Church Jackson, tells of a successful and interesting Thanksgiving program that they gave at the church for the entire church. It was given Sunday night after Thanksgiving. It was a musical program and there were a goodly number out to enjoy the program and all expressed their appreciation and said it was a good program.

The union has been doing some other work also in the way of sending flowers to the sick and they took an offering which they used Thanksgiving to help the poor.

WHAT'S THE ANSWER?

"How many books did the Major prophets write?" Alfred asked his Sunday School teacher. The teacher replied: "If to the number of the books of law in the Old Testament you add the number of books in the New Testament written by Peter; multiply that by the number of letters in the great river of Egypt, subtract the number of letters in the river near Babylon, subtract the number of letters in the name of the city of Chaldea from which Abraham was called, and divide by the first chapter in Acts that contains a record of Paul's conversion, you will have the number of books written by the major prophets."

Gone from the Kilmichael Baptist church, the oldest member and a chartered member, Mrs. C. M. Roach. After an illness and much suffering of four weeks she passed out from this world to her home beyond. The Home God has prepared for His children. She has buried her husband and 7 sons. One son and a daughter left to mourn her loss. We are sad, we miss her, but know she is at rest after her long tiresome journey of more than 85 years. She passed over Dec. 2, just as the old clock struck 5:00 A. M. Pray for us, her children.

"Whitknit Hosiery"

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Silk and Lustered Lisle—Fashioned At less than fifty per cent of retail prices. "WHITKNIT HOSIERY" Meets the Call To advertise our "WHITKNIT" Hosiery we offer for beautiful Silk Hosiery at greatly reduced prices. Direct to consumer at factory prices.
Style 555—10 thread silk hose, 3 pair, \$2.75, delivered.
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Colors: Black, Navy, Dark Brown, White.
Ladies' sizes, 8, 8½, 9, 9½, 10
Men's sizes, 9½, 10, 10½, 11
Ladies' silk lisle hose, style 500, box of 6 pair, for \$2.75. (Black, brown, white).
No inferior goods shipped under our Trade "WHITKNIT" Name
Goods ready for delivery Nov. 15 to Dec. 15. Satisfaction guaranteed or money refunded. In ordering state quality, size, style and color. Remit: P. O. money order or cashier's check.
Wanted—Dealers to handle "WHITKNIT" Write for agency in your town. Address
WHITKNIT HOSIERY COMPANY
Hendersonville, N. C.

The Most Dangerous Animal.

What is the most dangerous animal in the world? Some destructive reptile like the rattlesnake or cobra? Some denizen of the forest like the lion or the leopard? Some of the sea monsters like the shark, or the swordfish? Some of the dwellers of the air like the eagle or the condor?

None of these; but the common housefly in the light of the modern scientific knowledge is shown to be by all odds the world over the most dangerous animal on earth. No wonder there is such a crusade in our country for the extermination and prevention of the fly.

SHE WANTED THE BEST.

"Madam," said the doctor, "I shall have to paint your husband's throat with nitrate of silver."

"Please use nitrate of gold, doctor," exclaimed the profiteer's wife. "The expense is quite immaterial."

FOR BABYS RASH

Prickly heat, Hives and other skin eruptions or injuries nothing is better than TETTERINE. Thousands of mothers swear by it. Puts an end to all minor skin troubles. Mild but healing. 60c at all druggists or from Shuptrine Co., Savannah, Ga.

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By R. A. TORREY

The original Vest-Pocket Companion, which has had many an imitator, but none to compare with it! Note the Special Features:

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Jackson, Miss.

THE WILL OF THE PEOPLE

is not supreme

GOD is on His throne

CHRIST is the Ruler of Nations.

THE MORAL LAW binds men and nations.

It is never safe to make the "will of the people" the standard where moral questions are involved.

A Christian nation will acknowledge Christ and His law.

AMERICA MUST MAKE THE TWENTIETH AMENDMENT A RELIGIOUS AMENDMENT

For Literature Write

THE WITNESS COMMITTEE,
119 Federal Street,
PITTSBURGH, PA.

IN MEMORY OF J. C. BISHOP.

J. C. Bishop was born May 25, 1846, joined the Strong River Baptist church 1866, married Miss Lou Dampier 1868, remained in this church his entire life. Served the church as clerk for a long time. As a citizen Bro. Bishop ranked among the best of his community, always law-abiding and upholding righteousness. He was generous in all his dealings with his fellowman. A kind husband and father, gentle in all his parental duties in his family. He was a consistent church member loyal to his savior, always considerate in his plans and work for the upbuilding of the church. Kind and true to his pastor. Bro. Bishop was the father of seven children, two girls and five boys, all of whom are members of the same church with their father. Bro. D. W. Bishop, one of his sons is a preacher now in Mississippi College preparing for his life work in the ministry. Bro. J. C. Bishop was loved and esteemed by all who knew him.

The funeral service was conducted by J. C. Buckley who had been his pastor for 15 years. Speaking of his life and assuring his loved ones that his life had been worthwhile, as he had contributed largely to the maintaining the church.

Bro. Bishop was a worthy Mason, and after the sermon, the brethren laid his body to rest in regular order confirms the honor he so richly deserved as a brother Mason. So a good man has fallen. His spirit returned to God who gave it. God bless the devoted companion and children, we shall meet again.

J. C. BUCKLEY.

WOMAN SUFFRAGE IN THE SOUTH

At Savannah, Ga., no white women had presented themselves at the polls up to a late hour on election day. Many negro women came to vote but were refused ballots. The election judges held that although these women had registered since the suffrage amendment was proclaimed, they were barred from voting by a law which requires registration six months in advance of an election.

Some women love their husbands, but not enough to cook what they eat. Some men love their wives, but not enough to eat what they cook.—Knoxville Journal and Tribune.

REVERSIBLE NAMES

Some time ago a man came into the office where a friend of mine was employed, leaving a paper to be mailed him at Ava, Mo., stating: "It makes no difference whether you spell Ava backward or forward—it is the same either way."

I can beat that, for I knew a man living in a small place called Reger who can do the same thing with his entire name and address. The man's name is O. M. Reger. Note: O. M. Reger, Reger, Mo.

You will see it spells backward the same as forward.

PRATHER—EDWARDS.

Miss Mary Edwards surprised her many friends when she on Wednesday the 25 of November, she was led to the altar by Mr. E. W. Prather of Silvia, Ka. These young people are of the best families of Franklin County, Miss. Miss Edwards is one of our most beautiful and popular young ladies. We do not know their plans but are very much in hope that they will make Meadville their permanent home, as Miss Mary is one of our most devoted and faithful church members. The young couple in company with several friends and loved ones drove to the home of their pastor and the words were solemnly spoken that made them man and wife. We wish for them a happy and useful married life.

W. A. GREEN, Pastor.

REVIVAL AT BILOXI.

The meeting of fifteen days at the First Church, Biloxi, closed Sunday night, November 29th. Evangelist T. O. Reese of the Home Board and Mr. P. S. Rowland, his singer, were with the pastor and people. Reese and Rowland are a splendid team, harmonising and supplementing each other. The preaching was strongly doctrinal, but not antagonistic. The people came in great numbers, the house not being able to accommodate the crowds at some services. This latter fact was significant in view of the distinctive Baptist (and Bible) ring of the sermons and Biloxi's indisposition toward things spiritual. The visible results are a quickening of interest on part of church, four additional volunteers for special Christian work, nine accessions by letter and nineteen for baptism. The pastor and family were remembered by the ladies of the church with a big turkey and basket of accessories on Thanksgiving day.

J. L. BOYD, Pastor.

MY AUTO, 'TIS OF THEE.

My auto, 'tis of thee, short road to poverty; of thee I chant. I blew a pile of dough on you three years ago, and now you refuse to go, or won't or can't. Through town and countryside, you were my joy and pride—a happy day. I loved thy gaudy hue, thy nice, white tires new, but now you're down and out in every way. To thee, old rattle box, came many bumps and knocks; for thee I grieve. Badly thy top is torn; frayed are the seats and worn; the whopping cough affects thy horn, I do believe. Thy perfume smells on the breeze, while folks all choke and wheeze, as we pass by. I paid for thee a price, 'twould buy a mansion twice; now everybody's yelling "Ice!"—I wonder why? Thy motor has the grip, thy spark plug has the pip, and woe is thine. I, too, have suffered chills, ague and kindred ills, endeavoring to pay the bills sine thou were mine. Gone is my bank roll now; no more 'twould choke a cow as once before. Yet, if I had the mon, so help me, John, I'd buy myself a car and spend some more.—Walt Mason.

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NEW
4 lb., 64x84.....\$6.75
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For men and boys they are fine for work and sport.
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Give size with order

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Rubber Hip Boots

Brand New—All sizes. A wonderful boot for long, hard service. Only a few pairs left. Rush your order. Specially priced in this great sale
at.....\$5.95



Army Hats, Felt—Reblocked with new sweat and ribbon bands. A wonderful bargain at our ridiculous price
of.....\$1.75

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Army Overcoats

Not new, but in good condition, and will give excellent service. They have been dry-cleaned and ready to wear. You must order today to get one of these wonderful overcoats at.....\$9.95

Miscellaneous
Articles

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\$28.95
\$20.95



No harness dealer can duplicate this new saddle for \$28.95. The \$20.95 saddles have seen slight service.

Army Canvas
Leggings
(Reclaimed)
45c

Ex-soldiers are using their canvas leggings for work and sport purposes. Order today. \$4.00 per dozen.



U. S. Army Meat Cleaver
Brand new, made of 1-piece forged steel, full polished, ground and sharpened. Cutting edge 8 inches long. Handle 6 inches. A wonderful bargain.....95c

Winter Underwear

Reclaimed but renovated and repaired. Absolutely sanitary. Exceptional quality. Buy your winter supply now. Shirts, \$1.00; Drawers, \$1.00 or complete suit, at.....\$1.90



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Complete with Coat, Pants, New Web Belt and Canvas leggings. All in good serviceable condition. The demand is great for these suits. Don't wait. Order now. Complete suit for.....\$8.45



References: Any bank in Greenville. Money refunded if not satisfied.

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BRADLEY BONDED WAREHOUSE CO.

Dept. 321, Greenville, S. C.

Largest Dealers in South in Army Goods.

WINTERSMITH'S
CHILL TONIC

Sold for 50 years for Malaria and as a General Tonic. Helps build you up.

If Not Sold by Your Druggist, Write ARTHUR PETER & CO., Louisville, Ky.

HENRY RILEY.

Brother Henry Riley departed this life November 19th, after a week of awful suffering. It was the writer's privilege to visit him while in the hospital and there have prayer with him. He was a Christian and a member of the Baptist church. He bore his suffering with great patience and said he was ready to go. He leaves a wife, three sons, mother, brothers and sisters and many friends to mourn his absence. In the presence of hundreds of friends his remains were laid away in the family cemetery, after services conducted by the writer.

B. E. PHILLIPS.

New Hebron, Miss.

East Miss. Dept.

(By R. L. Breland.)

Baptists in South Mississippi.

Some weeks ago I promised to give some account of the Baptist cause in South Mississippi. So in the first place I will state that there are many Baptists down in these piney woods. Of course there are others but I did not see them. In the immediate community where I visited I heard of one family of another persuasion religiously. The Professor in the consolidated school is Methodist, but he had the appearance and manner of a good man.

While I am talking about the school I will say that Pearl River County, the county in which I visited, is possibly the best organized county in the State when it comes to the matter of schools. There are nothing but consolidated schools in the county, except some town schools. There is a consolidated school in one-half a mile of where my uncle lived. The roads are good and five auto-trucks brought the children to school. Owing to the fact that timber companies own large bodies of this land the country is sparsely settled and the district is large.

From a religious standpoint, as well as from a Baptist standpoint, a church house near by is a needed addition. There is not a church nearer than two and a half or three miles from the school. So I think these Baptists should locate a church near by at an early day.

Red Creek Association operates just south east of this community. This is what might be called a Landmark Association. The Association voted not to permit "convention preachers", as they call those who serve convention churches, to preach in any of the churches of that association. This is like signing one's own death warrant of course, but these brethren will get over that after while when a little more light breaks in; but in the mean time let us be patient with them and let God work out this problem as He has worked out so many others more difficult.

The Pearl River County had been recently organized, or rather the name was changed from Hobolochitto to Pearl River and the work moves on just the same. Elders, H. H. Webb, N. A. Edmonds, Will I. Williams, J. P. Culpepper and some others are looking after the Baptist cause and the interest of the kingdom generally in this county so we confidently expect to see it come to the front with such men at the helm to steer the Baptist ship.

NOTES AND COMMENTS.

Rev. Bob Pearson has been called to the cause of Dixon church for next year. He is attending Clarke college this session.

Bro. DeWitt Hambrick, who is now attending Mississippi College, has volunteered as a medical missionary to China. His home is at Philadelphia and he is a member of Philadelphia Baptist church. A worthy member of that church has agreed to bear all his expenses in

completing his education preparatory to going on his work. Praise the Lord.

Rev. W. E. Fendley has resigned as pastor at Maben and will preach at Kilmichael for half time in connection with Enpora. It is not announced who will succeed him at Maben.

Rev. Earl Brooks has resigned the work at Chicago. Bro. Brooks is a promising young preacher and some field will do well to confer with him. Let him be kept in Mississippi.

During the "calling out the called" season at least four young Christians responded to go wherever the Lord made it plain to them that he wanted them to go. The four were, Misses Agnes Gardner of Dixon, Willie McCraw and Agnes Vinerett, of Neshoba, and Mr. Alvin McCraw, of Neshoba.

As stated some weeks ago, Rev. T. J. Miley has resigned all his work to take effect the first of January 1921. The field consists of Bay Springs, for half-time, and Sylvaena and Montrose for one-fourth time each. It is a good field. Bro. W. J. Shoemaker is a member of the pulpit committee. His address is Bay Springs, Miss.

HOUSTON.

We arrived in Houston on last Monday morning and were met by several members of the church at the station. We were then escorted to the home of Brother and Mrs. Odom, who live next door to the parsonage, and there served a delightful breakfast. Here we enjoyed the royal hospitality of these good people till Tuesday afternoon and then came home.

We found quite a bit of nice household effects furnished with our new home. From Monday afternoon till Wednesday evening the good people of the town continued pounding us. Through the medium of the Baptist paper we wish to express to these dear people our sin-

cere gratitude for such nice treatment and cordial welcome accorded us.

At prayer service Wednesday evening we had a nice turn out. All phases of the church work are progressing. We are anticipating great things to happen. Their former pastor left things in good condition here. We desire that the work continue and that the church may gather momentum as the days pass by. Our prayer is that many souls may find their way into the kingdom of God during our ministry here.

D. W. HODGES.

REVIVAL AT CLINTON.

A gracious revival came to a close Wednesday night, with Dr. Chas. E. Maddy, of Austin, Texas, doing the preaching. Fifty-eight united with our church most of which came by baptism, three young men were licensed to preach, one ordained, nine young men surrendered to the call of God to preach, and nine others (from Hillman and Mississippi Colleges) gave themselves to the Lord for missionary work. The hand of the Lord was upon us in power, and the Holy Spirit dwelt in our midst. One of the most touching scenes of the whole meeting was when Elbert Lewis, the orphan boy, came forward and said "God has called me to preach and I cannot resist one moment longer", and when Silas Cooper, son of dear Brother R. A. Cooper came forward and said, "for many months the Lord has been calling me to preach: I must give up now," and before the meeting came to a close his twin brother, Paul, came forward saying "I cannot withstand the Spirit one moment more—I now surrender to the divine call to preach." And the gratifying thing to me is this, that all of the 18 came forward without undue pressure. There are some things we try to do here. We try to preach the word, and expect God to honor it: we pray for the Holy

Spirit and expect him with us; we pray the Lord to thrust laborers into the harvest fields, and expect him to answer our prayers, and we pray for the lost and expect to see them saved, and Sunday, the Lord willing, I expect to baptize my 77th person in Clinton this year.

Oh, how God has heard and answered our prayers for laborers! Surely he has greatly honored us! Now shall we fail to help them in securing proper training for their work? I hope not. But we are going to have to permit some to go away unless our people respond more heartily and liberally than heretofore. We must not fail here, my brethren. One young woman sent me a check for five dollars last week, saying, "I am ahead of my 75 million pledges, and am glad to give this additional donation." We ought to have many during the holidays to save and send in for the support of these men who have "left all to follow Him." I pray that you will not neglect them.

Sincerely,

ZENO WALL.

COMMENDATION.

Blue Mountain, Miss.
November 22, 1923

Mr. B. L. Burford,
Jackson, Mississippi.

Dear Burford:—

Your Older Boy's Conferences have certainly been a great success. The four which I attended were, in my opinion, the greatest meetings for boys that I have ever seen. Your work is safe, sane and inspiring. I do not see how any boy could attend one of those meetings without largely improving his life's prospects; without going away thrilled with an ambition to become a clean, manly, and effective man, and to live such a Christian life as will honor God and bless the world.

Cordially your friend,

B. G. LOWERY.

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ITALY AND THE BAPTISTS

(By E. Y. Mullins.)

Dr. Whittinghill met us at Venice. We went to Milan and Florence and then to Rome. Dr. Whittinghill was of incalculable value to us in our efforts to understand Italy and its problem and task. We worshipped and spoke at the church in Milan and were impressed with the wide-awake pastor as we were also with the pastor in Rome. Our time was rapidly running out so we did not go to Naples as we desired.

One of the most interesting and valuable meetings we had was a conference with the pastors of Italy in Rome on the last day of our stay. It was their annual meeting. There were present in all thirty pastors. A show of hands brought out some interesting facts. Of the thirty pastors present only six came from evangelical families; twenty-four came from Roman Catholic families. Of these nine were ex-priests, who had formerly been in charge of congregations. Nine others had previously been friars who came from monasteries and had been members of ecclesiastical orders. The remainder were from the Catholic laity. We were greatly impressed with these men as very alert and very intelligent. They were evidently men who appreciated the magnitude of the great task of Baptist missions in Italy. We were pleased also to observe that the congregations on Sundays where we worshipped were made up of what would probably be called the intelligent middle class of people, who think and act for themselves. The uneducated masses are steeped in superstition and formalism. Everywhere in Europe we have found our Baptist congregations composed of this solid substantial type of men and women. The principle works both ways. Those who become Baptists are intelligent. If not, when they become Baptists, they become intelligent.

No Common Ground With Catholics.

I have been reminded a hundred times in a statement I once heard Dr. B. H. Carroll make in the Southern Baptist Convention. Speaking on papal fields he said: "All the common ground occupied by Roman Catholics and Baptists could be covered by the edge of a razor." This was rhetoric and not a scientific statement, but it is justified as a figurative statement of a fact at all points, except perhaps in relation to the deity of Christ and related truths there is the sharpest antagonism. Democracy versus autocracy; individualism versus a closed ecclesiastical system; regeneration by the Holy Spirit versus regeneration by baptism; the direct relation of the soul to God versus the indirect; believer's baptism versus infant baptism; the priesthood of all believers versus a priesthood who are custodians of divine grace; the New Testament versus tradition and an infallible pope; personal faith versus proxy faith. In a word, Christ and his free salvation on the one side and the church and its sacramental salvation on the other. There is no middle-ground. Baptists are right or Catholics are right. I think Catholics recognize the radical antagonism between the two systems. In Ireland the priests instruct their catechumens to meet the attacks of Peto-Baptists by asking them:

"Where did your denomination get its practice of infant baptism?" This is of course accompanied by the declaration that they brought it over from the Catholic Church.

Wooden Baby Heals Diseases?

We saw the "sancta bambino" or "sacred baby" in the Ara Coeli church in Rome. It is made of Olive wood from Jerusalem. It has wrought many miracles of healing. It is covered with golden adornments and its receptacle is hung all about with votive offerings from the healed. We went to a church to see Michael Angelo's masterpiece in marble, a heroic sized statue of Moses as Angelo conceived him. But we saw something even more wonderful. We saw the chain which bound Peter in the prison in Jerusalem which had been miraculously joined to another chain. The latter was the chain that bound him, as is claimed when he was a prisoner in the Mamertine prison in Rome. That he was a prisoner is attested by the fact that the outline of Peter's face is imprinted in the stone wall of the prison. Peter stumbled against the wall and his face left its imprint for all to see.

We had a long conversation with an ex-priest who is now one of the most distinguished public men in Italy. He is not a Baptist. In fact, he belongs to no church. He is the author of many books. He knows Italy thoroughly. He said that essentially Italy is a pagan country with its local divinities and its varied worship.

There are two movements in Italy which are significant. One is the tendency to radicalism as a social and industrial movement. This does not seem to be considered as very grave. In a very interesting conversation with General Caviglia, who commanded the Italian army which won the great victory over the Austrians in 1918 this impression was confirmed. General Caviglia was returning from the great celebration of the victory in Rome. He speaks English well. He says Italy need not fear radical Bolshevistic movements. Its present need is to get working men to be willing to give a full day's work. Production on a larger scale is the crux of the economic question.

Catholic Hierarchy Is Losing Ground.

The other movement is a movement away from the Catholic hierarchy. Thousands of priests are discontented and would leave if they could. More thousands of people are half materialist who do not wholly break away, yet other thousands have broken completely away. It is a time of great opportunity here.

The new property of the Board in the very heart of the city is a splendid center for work. The location could scarcely be better. The ground and building for the orphanage near the city are also most attractive. Dr. Whittinghill is keeping the work well in hand and guiding it toward greater things. The number of our own church members does not seem commensurate with the length of our work in Italy. I believe a season of reaping is coming. But we must provide better churches and baptistries. One pastor said he lost five converts last winter because he had no place to immerse them. This is a crying need. We must also do more in the way of schools. The literature of our Baptist force is fine but limited. "Bilfychnis"

the theological Review is on sale in all the leading bookstores and is attracting wide attention. Baptists are doing more than any other body to provide evangelical literature. And it is a mighty arm of power in the present stage of Italy's development.

We turn next to Spain and Portugal, and then—home!

Genoa Italy, Nov. 6, 1920.

MEETING AN EMERGENCY; RELIEF THROUGH OUR OWN AGENCY.

(J. F. Love, Cor. Sec'y.)

The North Carolina Convention at its recent session adopted the following resolutions with great heartiness and deep feeling:

"Your committee to whom was referred the matter of this Convention's duty to the homeless, hungry and unclothed people of Europe, and the Near East, among whom are many of our own brethren and sisters and their orphaned children, have given serious and prayerful consideration to this pitiful and appalling need and recommend,

1. That as a Convention and individuals we face our plain duty to those whose need is so great;

2. That as a Convention we call upon our Baptist people and churches in the State to make special effort to contribute substantially to this relief in addition to the payment of their campaign pledges;

3. That special Christmas offerings be taken for this purpose in all our churches during the month of December;

4. That our Baptist people having already contributed relief through other relief agencies, their gifts to this object should now be sent to their own Foreign Mission Board which is prepared to dispense relief promptly and economically to all classes who are in need while ministering specially to our own people who are among the most destitute."

The General Association of Virginia took a somewhat similar action.

We have not heard what other Conventions have done, but the actions referred to above are responses of our Baptist people both to a great need and to the wishes of great numbers of our people. Already without being invited to do so, many who have learned of the heart-breaking destitution in Europe have sent in contributions for it, and many others are suggesting that the Board act on this matter without delay. Thousands of our own people as well as others are starving in Europe and our people at home prefer now to send their contributions for relief through their own Foreign Mission Board. In the Report which Dr. Truett and the writer made of the London Conference to the Foreign Mission Board, there were tabulated needs to the amount of \$348,890, and as investigation has gone forward, these figures are being enlarged every day. Northern and Southern Baptists have undertaken to bear the burden of this relief jointly. Commenting upon these figures, the Report said, "A matter of extreme urgency is that of hastening relief to the stricken and starving people. As heartbreaking as other appeals are, Southern Baptist should be ready to administer relief

through their own organization, and thus make for themselves missionary opportunity and even in the distribution of relief break the Bread of Life to those whose earthly hopes have failed. We ask that this matter of relief receive prompt and generous consideration."

Since the above was written, an awful famine has broken out in China. It is reported that 25,000,000 or 30,000,000 people, most of them in Shantung and Honan Provinces where Southern Baptists are at work, are threatened with starvation before the winter ends. The Ukraine in Russia is a part of the territory assigned to Southern Baptists by the London Conference. It is reported that in this territory during the past twelve months more men, women and children have died from want and preventable disease than were killed during the war on all sides. If ever human suffering made an extraordinary appeal to God's people it makes it at this hour.

The 75 Million Dollar Campaign was in a large way inspired by the conditions in Europe and plans to relieve some of the distress there. It could not, however, be foreseen that such an extraordinary situation as is recited above would develop in the first year of the collections of Campaign pledges. Moreover, other relief agencies are making appeals to Southern Baptists and Baptists are certain to respond to this human distress and make extra contributions. They will either make their contributions through their own Foreign Mission Board or some other relief organization. Why should not these special gifts come to own our Board? The Foreign Mission Board is prepared to handle this relief more economically than any other relief agencies, since our Baptists preachers and missionaries will distribute it to the people without expense. By making these contributions through the Foreign Mission Board we shall, while distributing without discrimination to Jews, Catholics and others, be able to take care of our own people among whom are many of the most neglected and most needy, and while making a distribution of this relief, at the same time make opportunity to preach the gospel to sympathetic hearers.

We pass the action of North Carolina and this explanation of the situation as it is, on to our pastors, churches, church societies, Sunday schools and individuals for such consideration as they themselves feel they should give it. The Foreign Mission Board has in its desire absolutely to keep faith with the plans and purposes of the 75-Million Campaign, hesitated to say even this much to the brotherhood, but so extraordinary is the situation, North Carolina and Virginia and a large number of individuals have taken the initiative in the matter. We feel justified in submitting the case for decision by those only who can meet it. If the suggestion is accepted that Christmas offerings be made to this relief during the month of December, every church in the South can be reached and many precious lives can be saved. If on the other hand, the matter were to pass the ordinary routine, the winter would be upon the unfed and unclothed in Europe and China and multitudes would die before relief

could reach them. The case is one which calls for the quickest possible response on the part of those who have food and raiment and have pity upon those who have not. May the Lord put into all our hearts the things we ought to do and the measure of our duty!

COMBINING AGAINST OUR WEAKNESSES.

(by L. R. Scarborough.)

The Baptists of the South have two monumental weaknesses in their organized movement Southern Baptists, but I speak especially of two that we need to combine against. The first one is not so great a weakness in some of the states, but generally it is a great weakness in our organization and life.

The Lack of System in Organization.

I judge the most systematically organized movement Southern Baptists ever had was the organization from the local church clear through to the central organization in Nashville: set up during the 75 Million Campaign. A number of the states already had a very effective organization and system. Others are loosely organized. In the last few years there has been a great improvement in the organization of the different phases of our demonstration work, associations state, and general conventions. But our weakness in this line is mainly in the local churches. Many of our stronger churches have a very effective and practical organization encompassing the whole task of the church. By far the majority of our churches have very little, if any, workable system for its administration. In many cases there is no system about collecting pastor's salaries, no organization for soul winning. Even the Sunday school, usually the best organization in the church life, is loose and slack. I judge, by common consent, it will be agreed that the W. M. U. organization is the most effective and efficient organization in the local churches. In many cases the organization of the young people is very effective. The great mass of our churches need a systematic, well-worked plan that they may better function in the administration of the task committed to them by Jesus Christ. I wish in this article to call attention to this weakness and urge a combination of the forces of the denomination in general, state, associational, and in the local churches. I urge a discussion of the problems involved in this question in fifth Sunday meetings, associations, state conventions and general conferences. I urge the leadership of our churches and denomination to put themselves and their best mind to work on the solution of this great and far reaching question. We are under the necessity, overwhelming and imperial now, to set up a local organization which will function effectively in order to secure the cash on the 75 Million Campaign pledges. This great movement ought to result not only in the collection of the pledges and the uplift and inspiration of our people, but it ought also to result in the setting up of an effective local, associational, and state organization everywhere, which will be systematic and effective, bringing large results

in all the functions of the churches to the glory of Christ. We must combine against this weakness.

The Lack of System in Supplying Leaders for Leaderless and Weak Places.

One of the most tragical facts concerning the work of Baptists in the South is found in the large number of pastorless churches. The reasonable estimate of these throughout the South is between four and five thousand. Secretary T. V. Neal, after making considerable investigation, says, that in east Texas there are 41 per cent of the churches pastorless, and in all of Texas probably more than 33-1-3 per cent. Texas, I judge, is not abnormal over other states. In some sections it is much less. In Oklahoma I am informed that probably 16 percent of the churches are pastorless, and in other states a smaller percent than that. Whatever the percent of pastorless churches there is, the facts are that the situation is alarming. Because of this situation, probably seven or eight thousand churches in the South were not organized for the campaign and did not take the campaign pledges. And consequently they are not doing much for the cause and will be left out if something is not done for the larger task of the denomination. In a little while after a church becomes pastorless it becomes a denominational liability instead of an asset; and every day a church without a leader every interest of the cause, locally and denominationally, is imperiled. Of course most of these churches are smaller churches, one-fourth and one-half time, and yet because of the lack of strong leaders many of the full-time and stronger churches stay pastorless longer than they should. The denomination should combine its energies to remedy this great weakness. Nobody is charged with seeing after getting pastors for these churches except local pulpit committees. The enlistment men and associational missionaries often do their best to remedy the situation, but as far as I know there has been no concerted action in any state or in any section to attack this denominational weakness. Of course there are a number of problems that enter into it. There is the question of Baptist democratic government. Nobody has any right to place pastors in the churches except the churches themselves, and this principle must not be violated in what we do. There is the question of the lack of preachers which is a very serious one. The denomination should take hold of this problem in a systematic and vigorous way. Then and there is a lack of support in the ministry, especially in the weaker churches. Many of the smaller churches either are unable, or in most cases, unwilling to increase the pastor's salary. They are paying the same salary they paid before the rise in prices. This policy will drive ministers back to secular work because they cannot be honest, pay their bills, and live on the salaries formerly paid. Then there is the question of what sort of an organization and in what way can we systematize and plan for handling

this question. I make the following suggestions:

1. That the state and associational forces give serious attention to this matter, discuss it, and have conferences about it and attack the difficulty in a determinate way.
2. That in each state some enlistment man or some secretary be charged with the special responsibility of seeing after this matter, or that all the enlistment men, evangelists and associational missionaries, have it put on them as a part of their task to see after pastorless churches.
3. That there be worked out a plan and that that plan be pushed to form the churches into groups. That these churches go in together, build a parsonage in a convenient place on five or ten acres of land donated or paid for by the different churches, and that these two or four churches, as the cause may be, seek the same pastor, and thus a better salary and support can be provided for a man for these weak churches. A preacher with a home and five or ten acres of good land and some hogs, a good milch cow and chickens, with an increase in the salary paid by these smaller churches, can live, do his duty to his family, to the cause of Christ, and to his own education, and at the same time to grow these churches.
4. That through our Layman's Movement, which has already done a great work in this line, and through the state and associational organizations, there be a vigorous campaign to increase the support of the ministers.
5. That the young ministers in our schools and seminaries be utilized in these smaller churches in a limited radius of all these schools and that a plan be worked out by the state boards by which the salaries of these ministerial students can be supplemental form the state funds. A young, growing preacher in touch with the inspiring leadership of our educational centers is very likely to grow a strong church, and this will be a good investment of mission money. It will do the double task of helping a church to grow and at the same time grow a preacher.
6. I suggest that the churches and the state board adopt a more liberal policy toward aiding on their personal expenses God-called preachers who desire an education. We have not been paying out of the student's fund enough to encourage preachers who had no pastorates and no income, to go to school. If we are to have fewer pastorless churches we must have more trained preachers. We must attack this problem from both ends, train the preachers and organize to get the preachers in touch with the pastorless churches.
7. I suggest that we utilize the preachers we already have. There are many hundreds of useful and good men in the ministry who are not now preaching. Some of them have passed the meridian of life and the brethren have been looking at their gray hairs and not calling them for that reason, and this is wrong. Some of our most efficient men today in the ministry are our older brethren. Some men have fallen out because they did not receive support while they were preaching, and

having gotten out into secular work they are unhappy and want to get back, and yet the churches do not call them. Let us find out these noble and worthy brethren and get behind them and help them.

8. A great way to solve these difficulties is to pray about them, plan for their solution, and throw the force of our denominational strength in on them. I urge these matters upon the prayers and counsel of the denominational leaders and churches everywhere.

Seminary Hill, Texas.

A BURIAL IN CHINA.

With sad hearts indeed we gathered together this morning on a hillside over-looking the city of Wuchow and the great West River to put to rest the body of little four-year-old Robert Stanley Beddoe, only son of Dr. and Mrs. Robert E. Beddoe, our Missionaries in Wuchow.

While playing yesterday with his two sisters, a huge box overturned on him, crushing his little chest. Dr. Reddoe and Dr. George Leavell were nearby in the hospital preparing for an operation, and rushed immediately to the boy's side, but all efforts were in vain. All foreigners in port and many Chinese Christians gathered at the grave where I conducted the funeral services.

No words of mine could describe the sadness of the occasion, nor the Christian fortitude and faith of those consecrated parents. One can better see it in a statement that the parents prepared and had read in English and in Chinese at the funeral. I shall give the statement.

"Many years ago we dedicated our lives to China and the Chinese, and for eleven years we have tried under God to serve them. We have made mistakes, for we are but sinners saved by Grace, but we have honestly tried to do our best to the end that the comforts of salvation through Christ might be brought to Chinese hearts.

Now God in his fathomless wisdom has brought this great sorrow to our hearts, which, instead of turning us from our purpose, will only serve to increase our zeal and efforts to serve the people of China, our adopted country. We can no longer in truth be called foreigners, for now the bone of our bone and flesh of our flesh is mingled with the dust of this land.

To our gracious Lord and to those who love his appearing we renew our pledge for service to the limit of what strength shall be given."

Very fraternally yours,
ROLAND Q. LEAVELL,
Pastor First Baptist Church,
Oxford, Mississippi.

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BROOKHAVEN BAPTISTS.

Last Tuesday evening we closed one of the most helpful revival meetings ever held at the Baptist church here. Rev. W. M. Bostick, of Winona, Miss. did the preaching. It is not necessary to say to any who know Bro. Bostick, that the preaching was good heart searching, soul stirring. Bro. Bostick's spirit is fine, always courteous and fair, hopeful and helpful. We were greatly blessed also in our singer, Joe Canzoneri, one of our Miss. College boys, who is now taking work at Fort Worth, did the singing. Joe is a wonder, a sweet soloist, wise leader, consecrated man of God. It was a benediction to our church and community to have this splendid evangelistic team in our midst. Any church looking for help in meetings would do well to secure these brethren. There were 40 additions to the church during the meeting, about a dozen of these were by letter. The pastor has baptized 23; others await the ordinance. We thank God for his goodness, sending these consecrated workers to us and for a real revival of religion.

J. A. TAYLOR,
Pastor of Brookhaven Baptist Church.

ROLLING FORK, MISS.

Friday, Oct. 22 saw the passing of Mrs. M. Russell, and in exactly one week, on Friday Oct. 29, Mrs. D. C. Casey breathed her last, thus, in one week's time, the Rolling Fork Baptist church lost two of its oldest and most loved members. Mrs. Russell had been a faithful, efficient member for twenty years, and Mrs. Casey for thirty years. One last act of gracious service on the part of Mrs. Casey was to deed a house and lot to the church for a pastorieum.

Therefore, be it resolved, by the W. M. U. of the Rolling Fork Baptist church, that we have lost, by the death of these loved members, two faithful Christian workers whose places can never be filled; and that we extend to the bereaved families our deepest sympathy.

Resolved also, that a copy of these resolutions be sent to The Deer Creek Pilot, The Baptist Record, and to the bereaved loved ones. MRS. J. S. JEER, Chairman

Committee.
OLIVE ALEXANDER,

MRS. G. B. CLARK.

Mrs. G. B. Clark, nee Miss McNeill, was born Sept. 15, 1838, and died Oct. 30, 1920, having blessed this earth 82 years, one month and fifteen days. She joined the Methodist church when young remaining therein until about fifty years of age when she joined the Baptist church where she remained until her death. About five years ago she had an attack of paralysis. Since then she has been quietly resting in her old arm chair awaiting her summons. Her last years were made easy by the tender hands of her loved ones. She was the mother of twelve children, five of whom died when young.

Besides her husband and seven children, she leaves twenty-three grand and thirty-four great-grand children. The last services were conducted by her pastor, Rev. Courtney, and her remains laid away in the Mountain Creek cemetery. We

mourn our loss but rejoice in her victory.

HER BABY.

IN MEMORY OF J. S. ROBERTS, WHO DIED OCT. 12, 1920.

He was born at Centerville, Miss. March 19, 1848, was baptised by Bro. Elias George, into the fellowship of old Keldron church, near Amite, La., when a young man, and was married to Miss Letitia Watson, Dec. 7, 1871.

To them were born twelve children, five sons and seven daughters, three daughters died in infancy.

Bro. Roberts was an honorable citizen, good neighbor, and a deacon of the Magnolia Baptist church at the time of his death.

He is greatly missed in the community, church and home.

He leaves one brother, A. E. Roberts of Boguechitto, Miss., and one sister, Mrs. Annie Kemp, of Amite, La.

May the peace of God abide in the hearts of his loved ones, to whom he had meant so much, during the storms through which they have come during the passing years.

R. H. PURSER.

GREAT RALLY DAY AT WEST LAUREL BAPTIST CHURCH.

Nov. 28th was a great day with the West Laurel church.

For several weeks we had had this day set apart and announced as a special day in the interest of the Seventy Five Million Campaign. We had advertised, worked and prayed that it might be a great day in God's Kingdom. We had dinner on the ground and four services. Just one year ago we had a great "Rally Day" like this when we made our pledges to the Seventy Five Million Campaign. So yesterday, we had a great "Rally Day" as a "pledge-redeeming day." A day like this is worth while to say nothing of the interest it creates in the financial side of the church. We had with us on this special day, Bro. A. L. O'Briant of Hattiesburg, and Mrs. Champion of Hattiesburg. Bro. O'Briant brought us a great message at the 11 o'clock hour, which stirred our souls. Let me say right here that Bro. O'Briant is a consecrated man of God, whose heart is in the Lord's work and he will be a great blessing to any church. We have had him with us several times and he is always a blessing to our church. My church is always glad to have him come.

After dinner we had two great services. Bro. O'Briant preached to the men and Mrs. Chapman talked to the women of our church. At the night service the pastor preached and our treasurer of the Campaign Fund made a report to the church. In all, we feel that we had a great day.

Sincerely,
R. R. JONES, Pastor.

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NEWS IN THE CIRCLE (Martin Ball.)

Pastor W. E. Fendley has resigned
the pastoral care of the church at
Maben, after several years successful
work. The resignation will take ef-
fect the last of December. His future
plans have not been announced.

Rev. R. A. Eddleman has resigned
charge of the church at Belzoni to take
effect Jan. 1, 1921. The churches at
Lambert and Tutwiler have called him
and he has accepted.

Dr. H. L. Winbourne of Arkadelphia,
Ark., is conducting a meeting in Oua-
chita College auditorium. The college
is located at Arkadelphia. We look
for great results.

Congressman-elect B. G. Lowrey has
accepted the chairmanship of the Sy-
rian relief work for Tippah county.
Some prominent citizens have agreed
to work with him and gifts will be
gathered for the orient from the vari-
ous county precincts.

The B. Y. P. U. recently organized
in Clarksdale is growing rapidly and
will soon reach the A-1 standard. Miss
Butler, one of the teachers in the
high school is the enthusiastic and
competent leader. Several of the
members are studying the Manual.

Rev. M. J. Derrick has resigned the
work at Gallman to be effective Jan.
1. Here is a fine opportunity for
some pastorless church or churches to
get a pastor. Write him and let him
visit you.

Recently Dr. W. A. Whittle preached
two sermons in the Immanuel Church,
Little Rock, Ark. Dr. Alldredge, now
connected with the Sunday School
Board at Nashville, Tenn., requested
Dr. Whittle to write out the two ser-
mons and ten or a dozen more like and
assured him they would be put in
book form by the Board. This was
very complimentary and much appre-
ciated by Dr. Whittle's many friends.

Miss Lillian May, who has done good
work in the Carolina Association in
Arkansas has been chosen leader of the
W. M. U. in New Mexico. She is very
efficient and much in demand.

Rev. L. O. Dawson has just entered
upon the twenty-ninth year of his pas-
torate at the First Church, Tuscaloosa,
Ala. The church increased his salary
\$1000. Dr. Dawson preaches to a
great, appreciative church.

The Alabama Baptists, during the
last Convention year, paid on the
pledges to the 75 Million Campaign,
\$781,290. Good for Alabama.

There is a fine Men's Bible Class at
the church in Ripley, Tenn. It has
an enrollment of 116, and is taught by
Pastor F. J. Harrell. Ripley is a small
town. Such a fine class is a credit
to the town.

The General Association of Kentucky
recently held the Annual Session in
Owensboro. Dr. J. G. Bow is writing

about it says the report of Secretary
O. E. Bryan read like a romance. Of
the 75 Million Campaign up to the
meeting of the Association there had
been raised \$1,850,00. That leaves
due from Kentucky up to the end of
the second year, May 1, 1921, \$750,000.
Many other marvelous things were re-
ported.

Last Sunday was a fine day with
the Clarksdale church. The Sunday
School was large and enthusiastic; the
B. Y. P. U. was very interesting. This
congregation filled the main auditor-
ium fairly well. Three new mem-
bers were received. One man and his
wife, Norwood Smith and Bro. T. D.
Waller, a conductor on the Y. and M.
V. R. R. Things are looking bright
notwithstanding the money crisis in
the Delta.

The Home Board Evangelists have
just closed a campaign with the 15
churches in Chattanooga, Tenn., in
which there were 750 additions to the
churches. Evangelist E. S. P'Pool
was one of the evangelists.

Recently a meeting was held at
Ringgold, Ga., by Evangelist W. L.
Head in which there were 75 addi-
tions.

Bro. C. B. Bobo, a layman of South
Carolina, and President of the State
Convention, is in demand for preach-
ing services and is announced to
preach at Pickens that state soon. We
need many more like him.

Bro. Barry Bobo, of Lyon, one of
our best laymen will represent the
Riverside Association in the meeting
of the State Board December 7th. He
is worthy and well qualified.

Dr. T. M. Bailey, of Greenville, S. C.,
is 90 years old. He was secretary of
Missions in Alabama for many years,
and later of South Carolina. He now
teaches a Bible class in the Central
Church, Greenville, and is otherwise
very active in the Master's work.

Statistics of the Southern Baptist
Convention for 1920 show that the pres-
ent membership is 2,961,348. This
is exclusive of 250,000 white Baptists,
not affiliated with the Convention.

Dr. Chas. E. Maddry has been cho-
sen Mission Secretary of the North
Carolina Convention. A chest of sil-
ver was presented to the retiring se-
cretary, W. N. Johnson.

Dr. J. J. Wicker of Richmond, Va.,
has just closed a great meeting with
the Calvary church at Roanoke, Va.,
Dr. Ira D. S. Knight, pastor. There
were 183 additions—the majority of
whom were men and women and many
of them heads of the family.

SING A SONG OF CHEERFULNESS

Sing a song of cheerfulness
To brighten up the way;
Sing it when you labor,
And sing it when you play.
Sing it if you're able,
No matter what they say;
Sing a song of cheerfulness
Every blessed day.

Just sing a song of cheerfulness,
'Twill glorify the day;
For the sun is shining earthward,

And God is on the way;
And heaven beams upon us,
And the shining angels say:
"Sing a song of cheerfulness,
And sing it every day."

Sing a song of cheerfulness
No matter what you meet;
Bring a joyful presence
To every friend you greet.
Confident in marching
And hopeful in retreat,
Singing songs of cheerfulness
Helps to keep you sweet.

Sing a song of cheerfulness,
'Twill surely better prove;
Brave in all misfortunes,
No matter where you rove.
Fix your mind on duty
And fill your heart with love,
Sing a song of cheerfulness,
Trusting God above.

GRIFFITH MEMORIAL CHURCH PROGRESSING

Griffith Memorial Jackson, Revd
G. W. Riley, pastor, has made
marked progress. During the year
there have been 70 accessions to the
church; they have 90 in the B. Y.
P. U., an average of 50 in prayer
meeting, good congregations, and
one of the best W. M. U.'s in the
state. The pastor held his own
meeting with good success, and some
one has joined for baptism most
every Sunday since. They have 60
in the junior choir, and it is worth
a trip to Jackson to hear those chil-
dren sing.

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